A Brief

TRACT

ON THE FOURTH

Commandment.

Wherein is Diſcover'd.

The CAUSE of all our *CONTROVERSIES.*

ABOUT THE

Sabbath-DAY.

And the means of reconciling them.

More particularly is ſhewed;

1. That the ſeventh day from the Creation, which was the day of Gods Reſt, was not the ſeventh day which God in this Law commanded his People to keep Holy; neither was it ſuch a kind of day as was the *Jews* Sabbath-day.
2. That the ſeventh day in this Law commanded to be kept holy, is the ſeventh day of the week, *viz.* the day following the ſix days of labour with all People.
3. That Sunday is with *Chriſtians* as truly the Sabbath-day, as was Saturday with the *Jews.*

EX BIBL. UNIV. EDINBURGI

Recommended by the Reverend Dr. *Bates*, and Mr. *John How.*

LONDON, Printed for *Tho. Parkhurſt* at the Bible and Three Crowns in *Cheapſide* near *Mercers Chappel*, and for *Jon. Robinſon* at the Golden-Lyon in St. *Pauls* Church-Yard. 1692.

Christian Reader,

THis *following* Treatise *published forty years ago, by the* Reverend Author, *Mr.* Thomas Chafie *then* Minister of Nutshelling, *being* now *become* rare, as not easie to be met with; *as indeed it* was before, for the peculiarity of the notion *pursued in it, these Book-sellers have, by a* new Impression, *recover'd it out of the obscurity wherein* time *had almost buried it. And we reckon their* performance herein *very Commendable, and capable of turning to publick good. The discourse it self aptly serving a twofold design,* partly *to shew the* continuing Obligation *upon* Christians, *from the* fourth Commandment, *to keep a* weekly seventh day, *Holy to God,* partly *to shew* their no-Obligation *to keep the* same day *which the* Jews *kept, and do keep.*

The former, *how much it tends to preserve and propagate serious Religion experience hath shewn; and hath impress upon* England *a* laudable Character, *compared with the greater Latitude, in this respect, of divers Forreign Countries, both in* principle *and* practice, *even where the* Reformed Religion *hath obtained.*

And for the latter, *it is of no little concernment to exempt some pious minds from* scruple, *that seem sollicitous, whether they ought not to return to the observation of the* Jewish Sabbath.

For which there can be no pretence till it can be clearly ſhewn that the particular ſeventh day which the *Jews* were enjoyned to obſerve, *Exod.* 16. *was* (*as to it's* beginning *and* ending) the very ſame day, on which God himſelf reſted from his Work of the Creation. *And that the* fourth Commandment was intended to confine them, and *Chriſtians* in all places whatſoever to thoſe ſame limits of time, as Hallowed, and Sacred; *which are things ſimply impoſſible ever to be ſhewn, or indeed that any day can by juſt computation for all People, and parts of the World be found to come nearer thoſe firſt limits than the day which* Chriſtians *do now keep.*

Unto which purpoſes, we reckon what is very conſiderable is ſaid in this Book.

And that the publiſhing of it anew *is, in this enquiring Age, very ſeaſonable, as it may occaſion not only a* further ſearch *into the grounds here laid, but alſo a* further improvement of them.

William Bates.

John Howe.

TO THE READER.

Courteous Reader,

I Believe thou art not ignorant of the many diſſenſions & contentions that have been among the People of God about the Sabbath-day. Some ſtood for the old Sabbath (ſo called by ſome) meaning the *Jews* Sabbath-day. Some for a new Sabbath (ſo called by ſome) meaning the day of Chriſts Reſurrection. And ſome for no Sabbath but what Magiſtrates do appoint. No ſmall Controverſies have been between all theſe about the Sabbath-day, as I believe thou knoweſt. But the ground and cauſe of all ſuch their Controverſies; and how for Peace and Agreement ſake it may be removed and taken away, I ſuppoſe thou doſt not know: both w hich I will diſcover unto thee.

The ground of ſuch their differences is a miſunderſtanding of theſe words of the Commandment, *Six days ſhalt thou labour, and do all thy work, but the ſeventh day is the Sabbath of the Lord thy God, in it thou ſhalt do no manner of work.* By the ſix days muſt be meant, either the ſix days of Gods work, or the ſix days of work with men: either the ſix firſt days at the Creation, in which God wrought, and made all things; or elſe the ſix work-days of the week in uſe with men where they live. So alſo the ſeventh day muſt relate to the ſix days of Gods work, or elſe to the ſix days of mens labour: it muſt be the ſeventh day from the beginning of the Creation, or the ſeventh day from mens beginning their ſix week-days of labour; It muſt either be the day of Gods Reſt, which immediately followed the ſix days of his work, or the day of reſt

with men, which immediately follows their ſix days of work where they live.

They, between whom the ſaid diſſenſions have been and are, have and do hold generally, that the ſeventh day muſt and doth relate to the ſix days of Gods labour, and not of mans: It muſt be, they all think, the very day of Gods Reſt, the ſeventh day from the Creation. Thus they all thought that the *Jews* Sabbath-day, which was from Fridays Sun-ſetting to Saturdays Sun-ſetting, was the preciſe day of Gods Reſt: and every of their other ſix days of the week, to be the very ſame with the ſix days of the Creation, whether they lived in *Judea*, in *Babylon*, in *Spain*, in *Ophyr*, or in any other place, it maketh no matter, think they. Though Sunday with *Chriſtians* be the day immediately following their ſix days of labour; and on which they having laboured ſix days, do then reſt from their labour according unto Gods example; Yet at no hand will they yield Sunday to be the ſeventh day and Sabbath of the Lord: Sunday they hold to be the firſt day of the week, and the very ſame with the firſt day of the Creation with *Chriſtians* whereever they live. From this common errour ſprouted out various opinions, which ſet them all at Variance.

1. The *Jews*, and ſuch as adhere to their ſuperſtition, do & will ſtill plead for the Saturday-Sabbath: the Saturday they believe to be the day of Gods Reſt, the day he Bleſſed and Sanctified: they cannot conceit well of a new Sabbath, they know not whence it is. Though an Angel ſhould come from Heaven and tell them, that Chriſt the Son of God came into the World, and hath taken away their Sabbath and hath eſtabliſhed another contrary to what God the Father Inſtituted; So that whereas before they had the ſeventh day for a day of reſt, Chriſt Inſtituted that ſeventh day to be a work day: That whereas God the Father Bleſſed and Sanctified the ſeventh day, Chriſt took off the bleſſing from it, and gave it to the firſt day: That whereas God the Father appointed his People to work before they did reſt, Chriſt appointed them to reſt before they did work: That whereas before they were to work, and do all

that they had to do in ſix days, and reſt on the ſeventh day, according to Gods example; Now they muſt reſt on the firſt day, and work the ſix days after, which is contrary to Gods example. I ſay, if an Angel from Heaven ſhould come and teach them thus, they would not believe him.

2. Some there be, and they not a few, Godly, Precious, and tender-hearted *Chriſtians*; who knowing that the Church of God hath ever ſince our Saviours Aſcenſion obſerved the Sunday for their Sabbath, and that not againſt, but with the Approbation of the Apoſtles of Chriſt, do ſlight the Seventh-day Sabbath, and are tooth and nail for the firſt day of the week (ſo they count Sunday to be, neither can they count it otherwiſe, as long as they hold the *Jews* Sabbath to be the ſeventh day from the Creation) believing that the Apoſtles of Chriſt by the appointment of our Saviour, changed the old Sabbath (ſo they call the Seventh-day Sabbath,) to the Sabbath of the firſt day of the week; ſo that now the Church of God is to reſt before they labour, and unto, not from their labour.

3. Some again, knowing that the *Jews* Saturday-Sabbath was Ceremonial and abrogated, do thence hold and maintain the Seventh day Sabbath to be abrogated alſo; and for that they know not any other Sabbath day appointed by Divine Authority inſtead thereof, do inferr, that *Chriſtians* now in time of the Goſpel are to have and keep no Sabbath-day at all.

Thus kind Reader, I have ſhewed thee the ground and cauſe of theſe various and different Opinions about the Sabbath-day. Whence have iſſued moſt, if not all the Controverſies which are now on foot between them.

The only mean to ſtop all future Controverſies, and bring all ſides to accord in one truth about the Sabbath day, is to take away, and wipe off from their minds the aforeſaid errour, which occaſioned all their differences. For as long as they or any ſide of them hold, that the ſeventh day which God Bleſſed and Sanctified, and commanded to be obſerved by all his People, doth relate to the ſix days of Gods work, and not of mans; that is, as long as they hold the ſeventh day here commanded to

be

be the very day of Gods Reſt, the ſeventh day from the firſt beginning of the Creation, they will never come to agree in the Truth, but more and more differences will ſtill riſe. Whereas if they all conſent in the true underſtanding of the aforeſaid words of the Commandment, that the ſeventh day relateth to the ſix days of work with men, and ſo muſt be the day after the ſix week-days of labour with People wherever they dwell; Agreement then of all ſides will be had. That great ſtumbling-block given the *Jews* of our not keeping the ſeventh day, according to Gods Precept and Example, which doth ſo ſtave them off from affecting our Religion, will be wholly taken away; they cannot then but acknowledge that we keep the ſeventh day of the week, the day following our ſix days of labour, the very Sabbath-day pointed out unto us here in this Law. They alſo who now ſtand for a new Sabbath-day, who ſay the Sabbath-day is changed, and the firſt day of the week to have been Inſtituted inſtead of the ſeventh, will have no ground for ſuch their aſſertion. And laſtly, they who ſay the Church of Chriſt never obſerved the Sabbath ſince Chriſts Aſcenſion, and would from the practice of the Apoſtles, and the Church of Chriſt argue the Abrogation of the ſeventh-day-Sabbath, will quickly be of another mind, and acknowledge, that as the *Jews* obſerved that day for their Sabbath, which in this Law was commanded by the Lord God, ſo *Chriſtians* alſo have ever done; They have obſerved the ſame day, the laſt day of the week, the day following their ſix days of labour according to Gods example.

But Courteous Reader, haply thou doubteſt here, and wouldeſt be ſatisfied, that whereas God commandeth by this Law all his Obedient Children to keep the ſeventh day of the week, which is the Sabbath day holy unto his Honour: If the *Jews* then keep the Sabbath-day on the ſeventh day of the week, according to Gods command; How can *Chriſtians* who keep their Sabbath a whole day after, be ſaid to keep their Sabbath on the ſeventh day of the week too, according to Gods Commandment?

For thy ſatisfaction herein, let me now ask thee one Queſtion like

like unto thine? thine anſwer to mine will ſatisfie thine own.

Suppoſe the Pope made a Decree that all his obedient Children ſhould keep the 25. day of *December*, which is *Chriſtmas-day* holy to the honour of Chriſt: If the *French* then keep *Chriſtmas-day* on the 25th. of *December*, according to the Popes decree; How can the *Engliſh* Papiſts, who kept their *Chriſtmas-day* full ten days after, be ſaid to keep their *Chriſtmas-day* on the 25th. day of *December* too, according to the Popes Decree?

Thou wilt anſwer me, that the *French* and *Engliſh* Papiſts, did all of them keep their *Chriſtmas-day* on the ſame day of the month, on the 25th. day of *December* according to the Popes Decree: and that the reaſon why the 25th day of *December* with the *French* came to be ten days ſooner than with the *Engliſh*, was for that they began their months ſooner by ten days than the *Engliſh* did, ever ſince Pope *Gregory* altered their year. The like anſwer I give thee: the *Jews* and *Chriſtians* all of them keep their Sabbath on the ſame day of the week, on the ſeventh day of the week; and that the reaſon why the ſeventh day of the week with the *Jews*, came to be a day ſooner then it did with *Chriſtians*, was becauſe they began their week a day ſooner than they did before, and ſooner than the *Gentiles* did, and *Chriſtians* now do, and that did they ever ſince the Lord cauſed them, after their coming out of *Egypt*, to alter their year and their months, as I have ſhewed, in the third and tenth Chapters more fully.

So that if we could agree in the true underſtanding of the aforeſaid words of the Commandment; that by the ſeventh day is not meant the day following Gods ſix days of work, but the day following mens ſix days of labour, all our controverſies about the Sabbath-day will ſoon end.

Wherefore to clear, and make apparent unto all men, that this is the true meaning, and that the ſaid words of the Commandment are ſo to be underſtood, I have in this enſuing Tract,

Firſt, diſcover'd that old, and rotten root from whence this error of holding the day of Gods Reſt to be the ſame with the *Jews*

Sabbath

Sabbath, where-ever they lived, had its firſt ſpring: and that was from a meer ſuppoſal of the Earths ſuperficies to be plain as a Champion field, as is ſhewed fully in the 11. *Chap.* Indeed if the Earth be plain, every day muſt be the ſame day with all People. Every of the ſix days at the Creation muſt be every where the ſame day of the week, and ſo the ſeventh day from the firſt beginning of the Creation, the day of Gods Reſt, muſt be the ſeventh day of the week with the *Jews* in *Judea*, in *Ophir*, in *Spain*, and in all other places: the which cannot be if the Earth be round, as thou mayeſt ſee more at large in *Chap.* 11.

Object. But the days of the week begin ſooner in ſome places than in other; Then ſo may the day of Gods reſt alſo.

Anſw. One and the ſame week-day doth not begin ſooner in ſome places than in other. The day which men call Sunday at *Jeruſalem* begins ſooner than the day we call Sunday here: But they be not both one and the ſame day. One and the ſame day is for one and the ſame place only. If one and the ſame day ſhould begin ſooner in ſome places than in other, then it muſt needs be that either it muſt begin in ſome one place or other firſt before it began in any place elſe, either Eaſt or Weſt thereto; or elſe that it was infinite without any firſt beginning at all. Either of which no underſtanding man will affirm; much leſs that the day of Gods Reſt begins ſooner in one place than in another.

Secondly, I have proved ſufficiently that the day of Gods Reſt could not be the ſame with the *Jews* Sabbath-day, nor the ſame kind of day; and that all, and every of the days of the Creation were far different from week-days that were in uſe with the *Jews*, or are, or at any time have been in uſe with men. To this purpoſe I have ſhewed what kind of days our week days be; and what the *Jews* week-days be; and what the days of the Creation were: and how they all differ in kind from each other, in *Chap*, 2,3,4,5,6. And then what kind of day the Sabbath-day muſt be in *Chap.* 7.

Thirdly

Thirdly, I have ſhew'd, what day the Sabbath-day is to be in reſpect of order and tale. That it is to be the *ſeventh day*: Not the ſeventh day from the firſt beginning of the Creation, nor the ſeventh day from any ſet *Era, or Epoche*, but the ſeventh day from the time we begin the week for labour where we live, in *Chap.* 8. Concerning which I have ſhewed, why the Lord ſet the *Iſraelites* a time when they, after they came out of *Egypt*, muſt begin their week; whereby in count of their week-days, and ſo alſo of their ſeventh Sacred day, they differed from all other Nations, in *Chap.* 8, 9, 10. and what weeks be; and the difference between a week, and the week: and between a ſeventh day of the week, and the ſeventh day of the week; which laſt is the Lords day, or Sabbath of the Lord, in *Chap.* 11, 12. And alſo the Antiquity of weeks, and the anſwer unto the main Objection thereto in *Chapters* 13, 14.

Fourthly, I have ſhewed that Sunday was of Old the ſeventh day of the week with the *Gentiles*, and moſt probably was the ſeventh day of the week alſo with the *Patriarchs* before the Flood; and hath continued with *Chriſtians* their ſeventh day of the week even unto this preſent day; and doubtleſs ever will to the Worlds end, in *Chap.* 15.

Chriſtian Reader, my hearty deſire is that thou, and all other the Obedient Servants of *Jeſus Chriſt* be rightly informed concerning our obſervation of the Sabbath-day. Haply thou didſt before the reading hereof hold, that *this fourth Commandment is a branch of the Moral Law; that it is agreeable to the Law of nature to have a day in ſeven to be for Gods Worſhip; that Sunday is our Chriſtian Sabbath, as Saturday was the Jews Sabbath; and that as God wrought ſix days, and reſted the ſeventh, and Conſecrated the ſeventh day unto Holineſs and Reſt, even ſo all Gods Obedient People ſhould not be ſlothful, but diligent in their callings on the ſix work-days, and reſt on the Sunday according to Gods example, and*

keep it Holy. If this was thine Opinion, thou wert in the right, and didſt hold nothing in all theſe but what Godly and Learned men, and the Servants of *Jeſus Chriſt* did generally teach in former time the People of God here in *England*, as may plainly appear to thee, if thou readeſt only that Homily, which is for the *time and place of Gods Worſhip.* But ſince that, ſubtile heads have been imployed to the ſubverting hereof, and bringing in a dangerous errour, opening a flood-gate to all licentiouſneſs on the Lords Sabbath, they have publickly Taught and Publiſhed to the World, that *the ſeventh day commanded to bept holy, is none other but the day of Gods reſt.* They would bring People in hand, that the *Jews* Sabbath was the very ſeventh day from the Creation, and none other but that to be the ſeventh day of the week with any People, and ſo Sunday to be with us the firſt day of the week. To this end (I ſuppoſe) they would have the name of our Sabbath-day, which the *Jews* called in their Tongue, *The firſt day of the Sabbath*, to be Tranſlated (as it is in our Bibles) not *The Lords day*, or *Sunday*, by which names *Chriſtians* (whoſe Anceſtors were *Gentiles*,) ever called it, but *The firſt day of the week*; that ſo People may conceive hereby (though a new name doth not alter the nature of the thing) that Sunday with us is not in order *the ſeventh day of the week*, viz. *the day following the ſix days of labour, but the day going before the ſix days of labour with us*, and therefore not the Sabbath-day here commanded, for the rooting out of which errour, and confirming all in the Truth concerning the Lords day, I have ſent abroad this little Tract. If now by thy ſerious peruſal hereof thou art the more encouraged to render the Lord his due Honour in the heedful obſervation of the Lords day, which with us is Sunday, not for cuſtoms ſake, becauſe thy fore-fathers and the Church of God ever obſerved the ſame ſince theti me of the Apoſtles: nor for that the Magiſtrates have commanded us to keep this day Holy: Nor for that the ſeventh-

day

day-Sabbath is abolished, and this to be a new Sabbath instituted : but for that God in this his Law which is perpetual and unalterable, hath commanded thee and all People, expresly to keep holy the seventh day ; give God the glory, and lift up a Prayer unto him for me a poor sinner.

T. C.

THE

The Synopsis or Abridgment of the whole Tract.

In this fourth Commandment there be two parts. viz.

1. The duty commanded, in which we be to know

What day the Sabbath of the Lord is, concerning which know

1. What kind of day the Sabbath-day is; & therein note

There be four kinds of days which we shall meet with in the Holy Scripture, which are these, — viz. the
- Artificial day. — 1.
- Universal day — 2.
- Horizontal day — 3.
- Meridional day — 4.

They differ every one from the other.
- The Artificial day differeth from all other. — 5.
- The Universal day differeth from all other. — 6.
- Horizontal and Meridional days differ one from the other. — 6.

Which of these four kinds of days is the Lords Sabbath. — 7.

2. What day the Sabbath-day is to be in respect of order and tale, wherein note

1. The Sabbath-day is the seventh day of the week, that is, the day following the six known days of labour. — 8.

2. The cause why the Jews had Saturday for their Sabbath, was to take them off from the Assyrian Idolatrits, concerning which note that
1. The Assyrian Idolatrits were their Worshipping the Sun, and the other Planets all called the Host of Heaven: And also their Worshipping Belus called Baal. — 9.
2. From their example, all nations as well as Israel worshipped the Sun.
3. Among many means God used to take the Jews off from Worshipping the Sun one was, that instead of Sunday, they must have Saturday their seventh day Sacred. — 10.

3. The vain opinion of some, who think that the Sabbath that is, the seventh day of the week, must be the day of Gods Rest. — 11.

4. What a week is, and what the week is: and that the seventh day of the week is the Sabbath. Also why many of the Antient Writers called the Jews Sabbath the day of Gods Rest: sith they knew that it could not be that very day. — 12.

5. Weeks proved to be from all Antiquity. — 13.

6. Week-days had their names from the Planets, as they were the Heathen Gods, and not from their supposed hourly Government. — 14.

7. Sunday was the Gentiles seventh day of the week sacred to the Sun; and most probably was the seventh day sacred with the Patriarchs before Noahs flood. Also that Christians did not, neither ought to have chosen any other than the Sunday for their seventh Sacred day, although it had been much abused before to Idolatry. — 15.

What it is to keep Holy and Sanctifie the Sabbath-day. — 16.

2. The Lords special provision to bring all People to a heedful keeping the duty commanded, set out in sundry particulars. — 17.

THE Seventh-Day SABBATH.

EXOD. XX. 8, 9, 10, 11.

Remember the Sabbath-day to keep it holy. Six days ſhalt thou labour, and, &c.

CHAP. I.

The Diviſion of the Text.

The Artificial Day.

THE Lord God, who made Heaven and Earth, and all for the good of man, made man for his own Honour, in his own Image, and to bear his Image in the World to his Glory, done by the due obſervation of the Moral Law, whereof this fourth Commandment is a part; in which God maketh known unto man the ſpecial time and day which he hath deſtinated unto his Worſhip, commanding man to ſanctifie the ſame, and keep it Holy to the Lord.

In this Text are theſe two parts.

Firſt, The duty commanded, which is to keep holy the Sabbath-day.

Secondly, The care and proviſion had by the Lord, for mans heedful keeping and obſerving the ſame, in all the other words and branches of this Commandment.

I will firſt treat of the duty commanded, and in it for our better obſerving the Sabbath-day, we are to know,

Firſt, What the Sabbath-day is that is here commanded to be ſanctified.

Secondly, What it is to ſanctifie the ſame or to keep it holy.

Touching the former of theſe we are to know

Firſt, What kind of day the Sabbath is to be.

Secondly, What day it is to be in order or tale.

Concerning the former of theſe: There be four kinds of days which we ſhall meet with in Holy Scripture.

1. The Artificial day.

2. The Universal day.
3. The Horizontal day.
4. The Meridional day.

These terms or appellations, I confess, are not common; but the use of them is needful, for the better distinguishing them one from the other; whereby it may the better appear which of these kinds of days the Sabbath-day ought to be. And now I will,

1. Shew what every of them is.
2. How they differ the one from the other.
3. VVhich of these kinds of days man is to observe and keep for his Sabbath.

Of the Artificial day.

The Artificial day, as it is generally taken, is the whole time between Sun-rising and Sun-setting with any People.

This kind of day was especially in use with the Jews.

They divided this day always into twelve equal parts, which they called hours, which hours were ever proportionable to the day: In Summer-time the longer their day was, the longer were their hours: and at VVinter, when their day was not ten of our hours, yet was it twelve of theirs. Of this kind of day mention is made in divers places of Sacred Scripture, *John.* 11. 9. *Psal.* 104. 23. *Mat.* 20. 2, 3, 6. And the hours thereof are now called *Jews* hours (*a*); And Antique hours (*b*), for that not only the *Jews*, but other Nations also did anciently so divide the day into twelve such hours. Thus was their Dial divided into twelve hour lines, whereof the fifth *Persius* (*c*) will have to note out the fifth hour with them, which is about ten of the Clock with us. *Martial* (*d*) also in twelve verses distinguishes the twelve hours of the day then in use in the like manner.

(a) *Horæ Judaicæ.*
(b) *Horæ Antiquæ.*
(c) *Pers. Sat.* 3. *Quinta dum linea tangitur umbra.*
(d) *Mart. li.* 4. *Epigr.* 8. *Prima salutantes atque altera continet hora, &c.*

CHAP. II.

The Universal day.
The days of the Creation.
Why Moses *set the Evening before the Morning.*

THE *Universal day* is, that which is one, and the same day in all places through the whole Universe; as well in respect of its beginning, as of its duration and ending. It is not one day at one part of the Earth, and another day at another part; but when it beginneth or endeth any where, it beginneth or endeth every where at the same time.

This

This kind of Day cannot properly be ſaid to begin either in the Eaſt, or in the VVeſt, or at Sun-riſing, or at Sun-ſetting, or at Mid-night, or at Noon, as other kind of days do. For there is neither Eaſt nor VVeſt, nor Sun-riſing nor Sun-ſetting; or at Midnight nor Noon in reſpect of the VVorld; though in reſpect of the parts of the World, all and every of theſe may be ſaid to be; yet ſo as what is Eaſt or morning to one part, is Weſt or Sun-ſetting to another part; and midnight to one part is mid-day to another part; but neither of them properly can be ſo ſaid to be the whole World. Such kind of days were thoſe which *Moſes* ſpake of in the firſt of *Geneſis*, *Gen.* 1: 5, 8, 13, 19, 23, 31. And of which mention is made in this text and elſewhere, *Exod.* 20. 11. *and* 31. 17. *Acts* 2. 20. *Rev.* 6. 17. 2 *Pet.* 3. 9. *and* 3. 7, 10. *Joel* 2. 31. *In ſix days the Lord made Heaven and Earth, &c. and reſted the ſeventh day.*

That theſe days (which ſome do term, and fitly enough may be called, *The days of the Creation*) were ſuch Univerſal days, I will endeavour to clear, by giving inſtances in every of them which *Moſes* ſpake of, in rehearſing the Works of the Creation.

The firſt of thoſe ſeven days was ſuch an Univerſal day, when it began any where, it began every where; no where then was it no day, nor any other than the firſt day.

The firſt things God made were day and night: or light and darkneſs. They were neither of them in time before the other, but were both Coëtaneous.

There was in nature before, though not in time, a mixed or confuſed darkneſs, which *Moſes* called חשך, *Gen.* 1. 2. which *Arias Montanus*, correcting *Pagnin*, tranſlateth and calleth it *Caligo*; it was neither perfect day nor perfect night.

But when God had thence formed the light, and made it to ſhine out of the darkneſs, 2 *Cor.* 4. 6. and had divided the light from the darkneſs, ſo as that they ſhould never be both in one Hemiſphere, but ſucceed in order each other, which is called Gods Covenant of the day, and of the night, *Jer.* 33. 20. God then called that light ſo divided Day, and that darkneſs ſo divided, called by *Moſes* Emphatically החשך, God called night, *Gen.* 1. 4, 5. the full Revolution of both which was the firſt day; in this diviſion of the light and darkneſs, or day and night, though the night was before the day in one Hemiſphere, and the day before the night in the other; yet in reſpect of the whole Univerſe, neither of them was before the other in time. When the firſt day began ſomewhere, when it was night at the ſame time that firſt day began ſome otherwhere, when it was day-light; every where did the firſt day begin at the ſame time.

The ſecond day and the third day in like manner were Univerſal days. When God ſtretched out the firmament on the ſecond day, it was every where then the ſecond day. On the next day alſo, whereſoever God the Univerſal Worker did his work, throughout the whole round, in gathering to-

gether the Waters, making the Seas and dry Land, there every where was it the third day. And after that every where was it the ſame third day, where God made the Earth to bring forth Graſs, and Herbs, and fruit-trees, *Gen.* 1. 11, 12, 13. no where was it then either the ſecond or fourth day.

The fourth day in which the Sun, Moon and Stars were made, was an Univerſal day. When it was the fourth day any where, it was the fourth every where. It is not revealed in what part of the fourth day thoſe lights of Heaven were made; but moſt certain is it, that when the Sun firſt appeared to the World on that day, it was over ſome part of the Earth at that time, making it to be noon there, and in all places in that Hemiſphere, which were in the ſame Meridian with the Sun. And that in many places ninety degrees Eaſt from thence *it was Sun ſetting*; and in as many places ninety degrees Weſt from thence, it was then at the ſame time *Sun-riſing*. Alſo that in the other Hemiſphere to which the Moon or Stars appeared, it was then night, and mid-night there in thoſe places that were in the ſame Meridian with the Sun. So that although on that fourth day Sun-ſetting was before Sun-riſing in ſome places, and Sun riſing before Sun-ſetting in ſome other places; and in ſome places noon was before either of the other; and in ſome other places mid-night was before them all; yet in reſpect of the whole Earth, not one of them was on that fourth day before the other: But at the Suns firſt appearing, and ſhining over half the Earth, it was at that very inſtant the fourth day, as well where it was Sun ſetting, or Sun-riſing, as where it was noon: and likewiſe it was then the fourth day alſo in the other part of the Earth to which the Moon, or Stars firſt appeared; For neither the Sun, Moon or Stars appeared to any place on the third day, which was the day before they were made, and the fifth day was not then begun.

The like I ſay for the fifth day, and for the ſixth day; when God made Fiſh and Foul on the fifth day; or when he made *Adam* the laſt of his Creatures on the ſixth day, it was then after Sun-ſetting in ſome places, and before Sun-riſing in ſome other places; and it was then noon in ſome places, and mid-night in ſome other places, yet all on the ſame day.

The like I ſay alſo for the ſeventh day: the day of Gods reſt: When God reſted from all his Works that he had made, it was no where then the ſixth day, but every where the ſeventh day. The day of Gods reſt began in ſome places at Sun-riſing, in ſome places at Sun-ſetting, and in ſome at noon, and in other ſome at mid-night in the ſame day. For ſo was it on the fourth day when the Sun firſt appeared, and ſo when it was half ended; and ſo likewiſe when it was fully ended; and therefore ſo was it when the fifth, ſixth or ſeventh day began, or ended. It is not revealed, and therefore no man can know, what, or where in the Earth thoſe places are where it was Sun-riſing, or Sun-ſetting, or noon, or mid-night, either when the Sun firſt ſhined forth to the World, or when half of that fourth day was ended, or when it was fully ended; and therefore no man can tell, nor poſſibly can any find out, whether here in *England* (or in any other particular place or Coun-

trey)

trey) it was Sun-ſetting or Sun-riſing, noon or mid-night, day-light or night, when the fifth, ſixth, or ſeventh day, the day of Gods Reſt began, and yet at the beginning of that ſeventh day, it was either of theſe ſomewhere or other.

Queſt. But ſome may ſay, why then did *Moſes*, rehearſing every of the ſix days Works of the Creation, ſet the evening before the morning, ſo if the evening was not before the morning?

Anſw. I anſwer *Moſes* naming the evening in order before the morning in the firſt of *Geneſis*, *Gen.* 1. 5. 8, 13, 19, 23, 31. doth not thereby make either of them to be in time before the other; one he was to name firſt; and the reaſons why he named the evening before the morning, may be theſe.

Firſt, For that after the *Iſraelites* deliverance out of *Egypt*, (and I ſuppoſe this Hiſtory to be written after that) their Year, their Months, and the days of their Week were all changed in reſpect of their beginnings and endings; ſo that whereas they began their days with the morning; thenceforth they conſtantly began their Week-days with the evening; *See chap.* 3. as I ſhall ſhew more at large in the next Chapter. If *Moſes* now ſhould have ſet the morning before the evening, he might have ſeemed to diſlike this their new cuſtom of beginning their days of the Week with the evening, for which he had direction from the Lord God.

Secondly, Or elſe it may be for that they, (who were beſt skill'd in dividing, and diſtinguiſhing of time, as were *Aſtronomers*; ſuch as doubtleſs *Moſes* was, *who was Learned in all the Wiſdom of the Egyptians*,) *Acts* 7. 22. began the day at noon, making the evening, that is, all the time from noon to midnight to be the former part of the day; and the evening, that is all the time from mid-night to noon to be the latter part; as I will more fully ſhew in the fourth Chapter, *See chap.* 4.

CHAP. III.

The Horizontal day.
What the parts of the Horizontal day are:
And which part is the former.

THE *Horizontal day* with any Nation, is that ſpace of time in which the Sun is in going from their *Horizon* at its riſing, until it cometh again into their *Horizon* at its next riſing: or from their *Horizon* at its ſetting, until it come unto their *Horizon* again at its next ſetting; or more briefly thus.

The Horizontal day is the time between Sun-riſing and Sun-riſing, or between Sun-ſetting and Sun-ſetting.

The parts of the Horizontal day are two; the one is the Artificial day, or day-light, of which we may read in *Geneſis*, *Gen.* 1. 5, 14, 16. *and* 8. 22.

and

and 31, 39. the other part is the night or darkneſs, called by (a) *Clavius* the Artificial night; and which in Antient time was divided with the *Jews* into three watches: the evening watch, the middle watch, and the morning watch; but after that when they were ſubdued by the *Romans*, they divided the night as the *Romans* did, into four watches.

(a) *Clav. de Sphær.*

The Artificial day, or day-light was Antiently counted to be the former part of this day, and the night the latter part, and ſo not only before the *Iſraelites* coming out of *Egypt*, but after their deliverance did they count this day ſo to begin in reſpect of their civil affairs, as may appear.

Firſt, For that when the parts of this day were mentioned, the morning was ſet before the night, before the *Iſraelites* coming out of *Egypt*, *Gen.* 1. 16, 18. *and* 8. 22. *and* 7. 4. 12. 38, 39, 40. yea and commonly afterwards too, *Lev.* 8. 35. *Ex.* 13. 21, 22. *Numb.* 9. 21. though they had the beginning of their days altered.

Secondly, becauſe at what time ſoever of the day-light they ſpake of the night following they expreſſed the ſame thus, *To night, this night the ſame night*, *Gen.* 19. 34. *and* 26. 24. 1 *Chron.* 17. 3. *Numb.* 11. 32. *Joſ.* 4. 3. *Judg.* 6. 25. *and* 7. 9. as belonging to the ſame day, and not to the day after that. And whenever they at any time of the day-light, ſpake of the night paſt, they never uſed ſuch expreſſions, whereby it may ſeem to belong as a part of the day following, but contrariwiſe, ſhewing it to be a part of the day before-going; as yeſternight, *Gen.* 31. 42. *and* 19. 33, 34. the night of yeſterday. Alſo at night when they ſpake of the day following, they uſed not to ſay *To day, or this day*, as they did of the day before-going; but *To morrow, or the morrow after*, *Numb.* 33. 3. 1 *Sam.* 19. 11. and to morrow ſignifieth another day. *Mat.* 6. 34. *Jam.* 4. 13, 14.

When the *Iſraelites* came out of *Egypt*, the night was made the former part of the day, even from that night in which they had their deliverance. *It was a night to be much obſerved unto the Lord, for bringing them out from the Land of* Egypt. *This is that night of the Lord, to be obſerved of all the Children of* Iſrael *in their generations*, *Exod.* 12. 42. They were commanded after that time, to Celebrate their Sabbath from *Even* to *Even*, *Lev.* 23. 32. And therefore ſo did they begin their week-days alſo, whereby their Sabbath-day was meaſured out to be unto them their ſeventh day; otherwiſe their ſeventh day would not have been proportionable to their ſix days of labour. Their year alſo had thenceforth a new beginning. They muſt not begin their year in *Tiſri* as they did before, but with that Month in which they had their freedom. *This month ſhall be unto you the beginning of months. Exod.* 12. 2. This month called by the *Hebrews Abib*, *Exod.* 13. 4. *and* 23. 15. *Deut.* 16. 1. and by the *Chaldeans Niſan*, *Eſth.* 4. 7. (which conſiſted partly of our *March*, and partly of *April*, being with them the month after the Vernal Equinoctial,) was their firſt month thenceforth; ſo that whereas before they began their year after their Harveſt, and after all their in-gathering of the fruits

fruits of the Earth was ended, *Exod.* 23. 16. *and* 34. 22. which was partly in our *September*; after this they were to begin their year fartheſt off from that time. They had then a new-year, and a new month, and a new day, to begin the year withal. *No otherwiſe than if the day of their deliverance had been their birth day; for their deliverance was a kind of a new birth unto them: The beginning of the year was then changed, for the greater luſtre unto the birth of the Church*, ſaith *Calvin*. *And the new time of the day had they to begin their firſt day of the year*, (*for their* Caput anni, *or New years-day was a ſacred day with them*) *they began it at even at the going down of the Sun, at the ſeaſon they came forth out of the land of* Egypt; *Deut.* 16. 6. then was their deliverance made and Sealed up unto them in the Paſſover. So that although in reſpect of their Civil affairs they begun their year, their months & their days as they did before, yet in this their New, Eccleſiaſtical, or Sacred year, or Computation of time, they began their day at *Even*. All their Sabbath-days, and all other their ſacred days, and ſo all their week days, for meaſuring out unto them their Sacred days began at the *Even*; they had the evening to be the former part of the day. And this may be one reaſon why *Moſes* in rehearſing the works of Creation, ſetteth the evening before the morning, as I ſaid before. *See chap.* 2.

CHAP. IV.

Meridional day, what it is. The parts thereof, and which the former part.

THE *Meridional day* is the time from mid-night to mid-night, or from noon to noon with any People, or more largely thus. The Meridional day with any People, is that ſpace of time in which the Sun is in going from their Meridian at mid-night untill it come into that of their Meridian again at their next mid-night; Or elſe from their Meridian at noon, untill it come into that part of their Meridian again at noon.

The parts of the Meridional day are theſe two, *the Morning and the Evening*.

The Morning is all the time in which the Sun is in its riſing, until it come unto its greateſt height: that is, all the time between mid-night and noon is the Morning.

And the Evening is all the time the Sun is in its deſcending, that is, all the time between noon and midnight.

Thus Chriſtians generally now do, and formerly have counted and called theſe parts of this day. If common ſervice unto God hath been done in Churches or Colledges, at any time in the forenoon, either at three, four, ſix, nine or eleven of the Clock, it was commonly called by the name of *Mattins, Morning-Service*, or *Morning-Prayer*, and if it had been done at any time in the afternoon, it was then commonly called *Evening-Song, Evening-Prayer*,

er, Evening-Service, or ſuch like, though it had been done by day-light, or by Candle-light. So alſo the People of God did in Antient times, divide the day into ſuch parts; one whereof they called the Morning, and the other the Evening, *Gen.* 29. 23. *Eccleſ.* 11. 6. 1 *Sam.* 17. 16. *Jer.* 6. 4. though an act was done before day, yet did they count it to be done in the morning. *Gen.* 31. 55. *Laban* roſe early in the night according to the Vulgar Tranſlation, which in ours is early in the morning. The like is ſaid of *Moſes*, *Exod.* 34. 4. *Mary Magdalen*, coming to the Sepulchre was before day, ἔρχεται πρωὶ σκοτίας ἔτι ὄσης, that is, the darkneſs or night yet in being, *John* 20. 1. notwithſtanding that time was counted to be in the morning, and the time of our Saviours Reſurrection was before that, yet was it in the morning.

This kind of day, that is, the Meridional day is, and ever hath been in common uſe with all Chriſtians, who do and have counted the day as their Heathen Anceſtors did before them: after mid-night reckoning one, two, three, (and ſo to twelve of the Clock) in the morning; and the like in the afternoon for the evening. So we at this time do begin the day from mid-night, making the morning to be the former part of the day; and the evening the latter part. So did the *Egyptians*, who were for dividing and obſerving of time excellent; and ſo did the *Romans*, and accordingly ſo did Chriſtians begin the day from mid-night. *Ægyptii & Sacerdotes Romani à media nocte in alteram mediam noctem numerabant diem, quæ conſuetudo adhuc in Eccleſia Romana permanſit*, ſaith *Clavius*. (*a*) In like manner did the *Jews* begin the day with them in their ordinary and common account of time, making the morning to be the former part of the day; though the *Jews* from their coming out of *Egypt* began all their ſacred days or Sabbaths from the time of the ſetting of the Sun, *See chap.* 3. and alſo the days ſerving to meet out to them their ſacred days, *Exod.* 13. 6, 7. *Lev.* 23. 5, 6. *Ex.* 12. 18, 19. *Deut.* 16. 4. all which were Sabbatical days, and called by the *Jews*, *The firſt day of the Sabbath*, *the ſecond day of the Sabbath*, *&c.* for thus they called the days of their Week or Sabbath. Yet otherwiſe commonly and generally, they continued to count their day to begin with the morning as before. Never did they begin any day of their Month, but with the morning, making the evening to be the latter part of the day. As for inſtance, the day before their coming out of *Rameſes*, was the fourteenth day of *Abib*, Num. 33. 3. *Ex.* 12. 6. 18. *In that night*, that is, in the night of that fourteenth day, *they did eat the* Paſſover, Exod. 12. 8. *and in that night before the morrow, they burned what of the* Paſſover *they eat not*, Exod. 12. 10. *and not one after that till mid-night was paſt, and the morrow come, was to go out of the door of his houſe*, Exod. 12. 22. *At mid-night all the firſt born in* Egypt *were ſlain*, Exod. 12. 29. *But the next day*, that is, after mid-night, *Pharaoh and the* Egyptians *urged them while it was night, to riſe and haſte away*. Inſomuch that the *Iſraelites* took their dough before it was leavened, and ſo in haſte went from *Rameſes*. *Exod.* 12. 30, 31, 32, 33, 34, 37. Whence it

(a) *Clav. in Sphæra Jo. de ſacro Boſ. ubi de officiis Meridian.*

it is evident that the evening in which they ate the Paſſover, and were not to ſtir out of doors till the morning, was part of the fourteenth day, and that the time after mid-night, in which they were urged to haſte away, and in which they went abroad out of doors to provide their Cattle, to conſult about their Journey, and their going from *Rameſes*, was on the fifteenth day: *They ate the Paſſover on the fourteenth, and took their journey on the fifteenth day*, Numb. 33. 3.

Secondly, The fleſh of the Peace-offering was to be eaten on the ſame day it was offered, and might not be eaten after the whole evening was fully paſt. The ſame may appear alſo if the offering had been a vow. *Lev.* 7. 15, 16, 17, 18.

Thirdly, The day in which Jeſus Chriſt ate the Paſſover with his Diſciples, was the fourteenth day of the month: on the ſame day Chriſts Diſciples asked him, where they ſhould provide and prepare for him to eat the Paſſover, and on the ſame day *Peter* denyed his Maſter, and the Cock crew, *Mar.* 14. 30. *Luke* 22. 34. I ſay, the Queſtion demanded of Chriſt by his Diſciples, the killing the Paſchal Lamb, the eating the Paſſover, *Peters* denying his Maſter, and the Cocks crowing, were all done on one and the ſame day of the month; though the eating the Paſſover, *Peters* denial, and the Cocks crowing, were done in the evening, in the latter part of that fourteenth day.

The Aſtronomers eſpecially, and ſome others in Antient times, began the Meridional day at noon. *John* of *Holifax* telleth us, that the *Arabians* began their day at noon, and giveth this reaſon for it; *Becauſe when the Sun was made and appeared to the World, it was then in a Meridian.* (a) In the day ſo beginning at noon, they had the ſame parts of the day, *viz.* morning and evening, only they made the evening to be the former part. And it is more probable than otherwiſe, that when the Sun was made, and firſt appeared to the World, it was then in the ſame Meridian that *Paradiſe* was of, making it then to be noon there: At that time doth the Sun ſhew it ſelf with the greateſt light, *Deut.* 28, 29. *Job* 11. 17. 5. 14. *Pſal.* 37. *Iſa.* 59. 10. *Amos* 8. 9. luſtre, ſtrength and glory: making it to be Sun-riſing, ninety degrees from it Weſt-ward; and Sun-ſetting, ninety degrees from it Eaſtward: and day-light in all places in either ſide. Now I ſee no reaſon, and I think no man can give any to the contrary, but that the Sun ſhould rather thus appear in its glory to *Paradiſe* firſt, than unto *Spain*, *Judea*, *America*, or to any other place whatſoever. And then if ſo, *Moſes* had good reaſon even from hence to ſet the evening before the morning. *See ch.* 2. And then it is likely that God made the living Creature after his kind, and *Adam* alſo in the afternoon, and that in the night following, (I mean when it was night in *Paradiſe*, though it was then day in ſome other places,) the deep ſleep fell on *Adam*, when God made the Woman, and that ſhe was brought unto him in the morning. The naming of the Creatures may be af-

(a) *Jo de ſacr. Boſc. in libello de Computo Eccleſiaſtico.*

ter this, for ought we know to the contrary, yet all before the next evening, that is, before the next day, beginning at noon there.

But if any will contend, that unless there be better proofs given than probabilities, we should not conceive the days of the Creation, either the fourth, six h or seventh to begin in *Paradise* rather at noon than at mid-night, Sun-rising, or at Sun-setting. Yet sure it is more than probable, that *Moses* would have the evening to begin at noon. What else could he mean by the *two Evenings*, which he in divers places mentioneth, *Exod.* 29. 39. *Numb.* 28. 4. 8. if he meant not thereby the time between noon and Sun-setting, *viz.* the time between the evening of the day in common use with the *Jews* which began at noon, and the evening of the day in their Sacred account, which began at Sun-setting, as I shewed before. *See chap.* 2. On the fourteenth day of *Abib*, they were commanded, even the whole Assembly, to *kill the Paschal Lamb between the two Evenings*, Exod. 12. 6. as it is according to the *Hebrew* Text; and to eat the same at the beginning of their Sacred day of the Passover, which began at Sun-setting, *Deut.* 16. 6. *Luke* 22. 14. Their taking the Lamb, killing, skinning, and making it cool and fit for roasting; yea the roasting it, and preparing it with herbs for the Table, all was to be done between the two evenings before the setting of the Sun. The killing their Passover (very likely) was about that very time of the day when Christ our Passover was slain, which was between the two evenings; The former of the two evenings mentioned by *Moses*, *Exod.* 12. 6. began at noon, at the beginning of the seventh hour of the day with the *Jews*.

So *Lyranus*, *According to the Hebrew Doctors, the Evening here mentioned, beginneth from the seventh hour, for at that time the Sun beginneth to incline toward the West.* (a) The seventh hour with the *Jews* ever began at noon, as their first hour began at Sun-rising. *Masius*(b) on *Joshua* confirmeth the same also. But if any doubt hereof, let him look only in *Buxtorfius* (c) his Lexicon, at the word ערב, where he makes it clear that בין הערבים, Between the two evenings, which was the time for killing the Paschal Lamb, mentioned in the 12. of *Exodus*, had its beginning from noon at the end of the sixth hour, or beginning of the seventh, proving the same also out of Learned Authors, as well *Rabbins* as others.

(a) *Lyra. on* Ex. 12. 6.

(b) *Masius on* Jos. 5.

(c) *Buxtor. lex edit. Basil. An.* 1645.

CHAP. V.

Of the difference between those four kinds of days.

HAving shewed what all and every of those four kinds of days are, I will now shew they differ from each other.

First, The Artificial day differeth from all the other three, in that it hath only

only day-light and no night, but endeth at Sun-ſetting, whereas the other have night as well as day-light.

Secondly, The Univerſal day differeth from Horizontal days, and Meridional days in two reſpects.

1. The Univerſal day is conſtant and unalterable; it cannot be made longer or ſhorter by all the Wit and Induſtry man can uſe, much leſs may a day thereof be gotten or loſt by mans indeavour. But week-days with all People whether they be Horizontal or Meridional days, may be either lengthned by travelling Weſtward, or ſhortned by travelling Eaſt, yea a whole day may thereby be either gotten or loſt, and ſo he that was the firſt-born may become the younger brother; as in the Law-Caſe between *John* and *Johannes*: I will not affirm the ſtory to be true, but it will ſerve to illuſtrate the truth of what I before ſaid, and let it be taken as I had it.

William Douſe of *Portingh* had by his Wife *Hellen* two Sons at one birth, within one hour, and either of them was named *John*, but for diſtinctions ſake, the Father and others called the younger *Johannes*. When they came to be five and twenty years of age, *John* the Elder obtained moneys and leave of his Father to Travel with Sir *Francis Drake*, when he made his Voyage round the World. *Johannes* lived at home with his Aged Father, his mother being dead; but did ſo miſ-behave himſelf toward his Father, that the Old man, by his continual vexation became ſo weak and faint, that he deſpaired of Life; yet before he died he heard that his Son *John* was returned into *England* ſafe with Sir *Francis Drake*: Whereupon he cauſed his Will to be altered and new Written, wherein he gave all his goods and Chattels to *John* his elder Son; ſaving only ten pounds, which he gave to *John* his Younger Son, and ſhortly after died. When *John* had heard of his Fathers death, he haſted home; but before his coming, *Johannes* had in poſſeſſion, and diſpoſed of all his Fathers Goods and Chattels left. Of all which *John* at his coming home demanded the poſſeſſion, to whom *Johannes* tendred only ten pounds, telling him that was all which his Father gave him, and therewithal gave him a Copy of his Fathers Will; telling him alſo that he by his Travel had loſt a day of his Age, and that he himſelf was *John* the Elder, when his Father made his laſt Will, and being poſſeſſed of the Goods he meant to keep them. *John* ſeeing his Brothers reſolution would not finger the ten pounds, but took the Copy of the Will, and haſted to *Plowden*, commonly called *Ployden*, the Lawyer; to him he opened his Caſe, and ſhewed the Copy of the Will, craving his Counſel, *Ployden* having peruſed the Will, demanded of *John* who was firſt-born, that was I, quoth *John*, and my Brother doth and will acknowledge that. Why then your Caſe is good and ſure, and the Goods are all undoubtedly yours, quoth *Ployden*, but yet tell me under what pretence doth your Brother claim and detain them? Why quoth *John*, he ſaith, that by my Voyage that I made with Sir *Francis Drake* round about the World I loſt a day of my Age, and ſo he at the making of the Will was the Elder, and ſo layeth claim to all. Sir *Francis Drake*, quoth

Ployden, did take such a Voyage indeed, but did you travel the whole Circuit with him? It is true, quoth *John*, I did. Nay then the case is altered, quoth *Ployden*, and you have lost a day of your age indeed. You be *John Primogenitus*, but your Brother is *John Senior*. This is strange, quoth *John*, we kept a most exact account of every days Journey till we came home. Can you shew when or where we should lose a day? you lost not your day, quoth *Ployden*, at any one Longitude, nor at one time, but by little and little. Answer me one question, quoth *Ployden*, and thereby you shall make this clear your self. It is a Problem that *Plutarch* hath, and now is common in use. The ship *Argos*, in which *Jason* sailed for the Golden fleece, when the Voyage was ended, was laid up in the Road for a Monument: where decaying by little and little, they always pieced it anew where it wore away; till in the end the whole substance of the Old Vessel was gone, and nothing remained thereof, but only the figure, which every where was answerable to that of the Old. Now tell me whether this ship was the very same in which *Jason* sailed, or another diverse from it? And if another, when it was changed? Sure, quoth *John*, it could not be the same ship, and it was altered by little and little, and at no time wholly altered till at the last. Just so, quoth *Ployden*, may I say for the day you have lost, you lost it not all at one time, but by little and little every degree that you went Westward, you pieced your day, and made it the three hundred and sixtieth part of a day longer than it was, but therewithal you losed the three hundred and sixtieth part of your day in tale; you must look to lose one way if you gain another way. In your travel of the whole round, which is three hundred and sixty degrees, you gained a whole day in the length of your days, but you have lost thereby a whole day in tale. For tell me, when it was Sunday at your coming home, what day was it then with you? Indeed, quoth *John*, it was but Saturday with us, and I wondered much, why we in the count of the days of our Week came still to a day short of what they counted here. But I pray tell me what counsel you will give me in the Case between me and my Brother? Why, quoth *Ployden*, be ruled by me and fear not: make one Voyage more, and go back the same way that you came, and you shall certainly find again the day which you lost, and then come to me and I will warrant your Case. Though now I approve not *Ployden's* Judgment in every point, yet I say, what he told *John* of the lengthning of his days, and losing a day in tale at his return, whereby he had not lived so many Week-days as his brother *Johannes* had by a day, is very true, whether he counted the Week by Horizontal or by Meridional days. But yet *John* lived as many Universal days as did his Brother and losed not one hour, or minute of an hour in the Universal day; it could neither be lengthned or shortned by continual travel. When the Sun came to that Meridian, in which it was, when it began the fifth, sixth or seventh day, at the first Creation, then did the Universal day end, and the next began both with *John* and with his Brother, though they were half the Compass of the Earth distant from each other.

2. Week

2. Week-days, whether they be Horizontal or Meridional, cannot be the ſame in all places; much leſs can their parts or hours be the ſame. But the Univerſal day is not only the ſame day in all places, but every part or hour of that day is without any variation, the ſame every where.

The laſt day in which Chriſt ſhall come to judge the World, which muſt needs be on two week-days with People, if it be on Sunday with ſome, it will be on Saturday or Monday with ſome others; and on different times alſo of the week-day, if it ſhall be at mid-night with ſome, (not only mid-night of ſecurity, *Mat.* 25. 6, 13, 24, 39, 50. but in reſpect of the week-day) it will be at noon with ſome others, &c. Yet will it be one and the ſame Univerſal-day, therefore every where in Holy Scripture that time is called a day, *John* 6.39,40,54 11.24. *Acts* 2. 20. *Mat.* 10.15. not days. It ſhall not be on one day here, and on another day elſewhere, but on one and the ſame day. It will be a general day of Judgment; not only in reſpect of all conditions of men, but alſo of all places, they ſhall be gathered from the four Winds, *Mar.* 13. 27. from all quarters of the World. Yea his coming ſhall then be not only on one and the ſame Univerſal or general day, but on one and the ſame hour of that day in reſpect of all People. In an hour of that day the Trumpet ſhall ſound, *Mat.* 24 31. 1 *Theſ.* 4.16. then all in all places ſhall hear the Voice thereof at that ſame moment, even at the twinkling of an eye. 1 *Cor.* 15.52. In vain ſhall the Plea of any be, alledging that it is Tueſday then with ſome People, and it is but Monday with us: O let us tarry till Tueſday too: or that it is but one of the Clock with us, and it is three or more with others, and therefore too ſoon for them. No, for their account of the day will not ſerve the turn. All ſhall find that hour to be a general hour, of a general or Univerſal day, that is, not ſooner in one place than in another.

CHAP. VI.

The difference between Horizontal and Meridional days.

THere is not a little difference between the Meridional and the Horizontal day, as may appear by what hath been before ſaid.

Firſt, They differ in length and duration, for the Meridional day, whereby the *Jews* counted the days of their Months, and we the days of our Weeks and Months, is in time four and twenty hours without any ſenſible difference. But the Horizontal day, by which the *Jews* count the days of their weeks, from Sun-ſetting to Sun-ſetting, (or from Sun-riſing to Sun-riſing, by which ſome other have counted the days of their week) is ſometimes in ſome places near five and twenty hours; and at ſome other time in the ſame places, it will be but about three and twenty hours in length.

When I ſay the Horizontal day is the time between Sun-ſetting and Sun-

ſetting; or between Sun-riſing and Sun-riſing; I mean ſo in all places in and between the temperate Zones; and not in places near either of the Poles, where it is continual day-light for many days together. From Sun-ſetting to Sun-ſetting, in thoſe places cannot properly be termed a day, having in it many revolutions of the Sun, never was it in uſe with any People, to mete out unto them their Week, Month, Year or Age. Men living in ſuch places meaſure out their weeks and months by Meridional days as we do. Neither is there any mention made of ſuch days any where in Sacred Scripture, and it is of ſuch kind of days as are there mentioned, which I promiſed to ſpeak of. *See chap.* 1.

Secondly, they differ much in reſpect of their beginning and ending. Here in *York* and other places of *England*, there is ſometimes five, ſometimes eight, and never ſo little as three hours difference between their beginnings; and the like between their endings. Whence it muſt follow, that every of the week-days with the *Jews*, conſiſted partly of two days of their month: and that every day of the month with them, conſiſted partly of two of t[he] week-days; the days of their month being Meridional, and their da[ys] week Horizontal days, as I ſaid before.

The knowledge hereof is very uſeful for the reconciling divers [ſeem] reſolving divers doubts in the Sacred Scripture, about the *Jews* obſerving their feaſts, as for inſtance, if it be demanded;

1. *Whether the* Iſraelites *ate the Paſſover in* Egypt, *and came o[ut] from* Rameſes *on one and the ſame day; Sith it is ſaid, that on t[he] day at Even they ate the Paſſover,* Exod. 12. 8. *but it was the ne[xt] ing the morrow after,* viz. *the fifteenth day when they came from* Numb. 33. 3.

Or whether our Saviour Chriſt ate the Paſſover with his Diſciples, and [up]ter that ſuffered Death on the Croſs on one and the ſame day; Sith it was the fourteenth day at Even when he eat the Paſſover, and gave then his Body and Blood Sacramentally, when he inſtituted the Lords Supper, but it was the fifteenth day when he wrought our full Redemption, and actually and really gave his Body and Blood for us on the Croſs?

The anſwer to both theſe are the ſame. It was on one and the ſame day of their Week, but not of their month: for it was on the fourteenth day of *Abib* on which the *Iſraelites* ate the Paſſover in *Egypt*, but their going out of *Egypt* from *Rameſes* was on the fifteenth day. So alſo Chriſt ate the Paſſover with his Diſciples on the fourteenth day of the firſt month, according to the Law of the Paſſover; but he was Crucified on the next day, which was the fifteenth day. *In the fourteenth day of the firſt month at Even is the Lords Paſſover, & on the fifteenth day of the ſame month is the Feaſt.* Num. 28. 16 17. Lev. 23. 15, 6. Yet both in one and the ſame day of their week, for the days of their week, ever after their freedom from ſlavery, were, as I ſhewed before, Horizontal days; every of which began at the Sun-ſetting of the former day, at the time they ate the Paſſover in *Egypt*, ſo they were commanded to begin

their

their Sabbath days, *Lev.* 23. 32. and therefore ſo alſo did they begin the days of their week called the Sabbath, for meting out to them their Sabbath-days. And herein the Romaniſts do not a little Judaize, who continued the like cuſtom of beginning all their Sacred days, as *Lyranus* tells us, *In diem feriam*, viz. *decimam quartam, &c. On the fourteenth day of the month, in the Even whereof the Lamb was ſacrificed, and the Solemnity of the Paſſover began, which was celebrated on the fifteenth day of the month. According to which cuſtom the Solemnities of our Church do begin with the evening of the day before going* (a) Chriſt with the Diſciples ate the Paſſover, and was Crucified alſo on one and the ſame week-day, which was the ſixth day of the week with the *Jews*: which conſiſted partly of our Thurſday, and partly of our Friday: as their Sabbath-day conſiſted partly of our Friday, and partly of our Saturday.

(a) Lyra. Poſtil. in Joan. 13.

2. If it be demanded, *whether the demand made by the Diſciples, where they ſhould prepare the Paſſover, and their killing the Paſchal Lamb, and their eating the Paſſover, and Peters denial, and the Cocks Crowing were all done in the ſame day?* The anſwer hereto is like the former. They were done in the ſame day of the month, but not in the ſame day of their week. The Diſciples demand the killing and preparing the Paſſover was all in the fifth day of the week, but their eating it, and *Peters* denial, and the Cocks Crowing were on the ſixth day of their week: Yet all on the fourteenth day of the month, and all done on our day of the week which we call Thurſday. If it be demanded, *How we may conceive it to be on the firſt day of unleavened bread, in which the Diſciples asked of Chriſt where they ſhould prepare him to eat the Paſſover; Sith the Evangeliſts* Mark *and* Luke *do affirm it to be on that day*: Mar. 14. 12. Luke 22. 7. *yet the firſt of the ſeven days of unleavened bread began not till the time of eating the Paſſover?*

The anſwer is as before: The firſt day of the week of unleavened bread was not then begun, but the firſt day of the month of unleavened bread was begun long before. Though there was juſt one week or ſeven days of unleavened bread, yet were there eight days of the month of unleavened bread: On the fourteenth day of the firſt month, they were commanded to eat unleavened bread, and ſo to the one and twentieth day at even, *Exod.* 12. 18. From the Even of one to the Even of the other, was juſt a week or ſeven days: but ſith they began to eat unleavened bread on the fourteenth day, according to the Commandment, that fourteenth day of the month was properly their firſt day of unleavened bread: and the one and twentieth was the eighth or laſt. Thus St. *Matthew* calleth the firſt of thoſe eight days in which they ate unleavened bread, *the firſt day of the Feaſt of unleavened Bread. Mat.* 26. 17.

The like anſwer is made unto thoſe who object out of *John* 13. 1. that Chriſt ate not the Paſſover on the Feaſt-day of the Paſſover, but one day foregoing. And many more ſuch like queſtions and doubts may hereby be reſolved.

CHAP.

ſetting; or between Sun-riſing and Sun-riſing; I mean ſo in all places in and between the temperate Zones; and not in places near either of the Poles, where it is continual day-light for many days together. From Sun-ſetting to Sun-ſetting, in thoſe places cannot properly be termed a day, having in it many revolutions of the Sun, never was it in uſe with any People, to mete out unto them their Week, Month, Year or Age. Men living in ſuch places meaſure out their weeks and months by Meridional days as we do. Neither is there any mention made of ſuch days any where in Sacred Scripture, and it is of ſuch kind of days as are there mentioned, which I promiſed to ſpeak of. *See chap.* 1.

Secondly, they differ much in reſpect of their beginning and ending. Here in *York* and other places of *England*, there is ſometimes five, ſometimes eight, and never ſo little as three hours difference between their beginnings; and the like between their endings. Whence it muſt follow, that every of the week-days with the *Jews*, conſiſted partly of two days of their month: and that every day of the month with them, conſiſted partly of two of their week-days; the days of their month being Meridional, and their days of the week Horizontal days, as I ſaid before.

The knowledge hereof is very uſeful for the reconciling divers places, and reſolving divers doubts in the Sacred Scripture, about the *Jews* cuſtoms in obſerving their feaſts, as for inſtance, if it be demanded;

1. *Whether the* Iſraelites *ate the Paſſover in* Egypt, *and came out of* Egypt, *from* Rameſes *on one and the ſame day; Sith it is ſaid, that on the fourteenth day at Even they ate the Paſſover,* Exod. 12 8. *but it was the next day, being the morrow after,* viz. *the fifteenth day when they came from* Rameſes. Numb. 33. 3.

Or whether our Saviour Chriſt ate the Paſſover with his Diſciples, and after that ſuffered Death on the Croſs on one and the ſame day; Sith it was the fourteenth day at Even when he eat the Paſſover, and gave then his Body and Blood Sacramentally, when he inſtituted the Lords Supper, but it was the fifteenth day when he wrought our full Redemption, and actually and really gave his Body and Blood for us on the Croſs?

The anſwer to both theſe are the ſame. It was on one and the ſame day of their Week, but not of their month: for it was on the fourteenth day of *Abib* on which the *Iſraelites* ate the Paſſover in *Egypt*, but their going out of *Egypt* from *Rameſes* was on the fifteenth day. So alſo Chriſt ate the Paſſover with his Diſciples on the fourteenth day of the firſt month, according to the Law of the Paſſover; but he was Crucified on the next day, which was the fifteenth day. *In the fourteenth day of the firſt month at Even is the Lords Paſſover, & on the fifteenth day of the ſame month is the Feaſt.* Num. 28. 16 17. Lev. 23. 5, 6. Yet both in one and the ſame day of their week, for the days of their week, ever after their freedom from ſlavery, were, as I ſhewed before, Horizontal days; every of which began at the Sun-ſetting of the former day, at the time they ate the Paſſover in *Egypt*, ſo they were commanded to begin

their

their Sabbath days, *Lev.* 23. 32. and therefore ſo alſo did they begin the days of their week called the Sabbath, for meting out to them their Sabbath-days. And herein the Romaniſts do not a little Judaize, who continued the like cuſtom of beginning all their Sacred days, as *Lyranus* tells us, *In diem feriam*, viz. *decimam quartam, &c. On the fourteenth day of the month, in the Even whereof the Lamb was ſacrificed, and the Solemnity of the Paſſover began, which was celebrated on the fifteenth day of the month. According to which cuſtom the Solemnities of our Church do begin with the evening of the day before going* (a) Chriſt with the Diſciples ate the Paſſover, and was Crucified alſo on one and the ſame week day, which was the ſixth day of the week with the *Jews*: which conſiſted partly of our Thurſday, and partly of our Friday: as their Sabbath-day conſiſted partly of our Friday, and partly of our Saturday.

(a) Lyra. Poſtil. in Joan. 13.

2. If it be demanded, *whether the demand made by the Diſciples, where they ſhould prepare the Paſſover, and their killing the Paſchal Lamb, and their eating the Paſſover, and* Peters *denial, and the Cocks Crowing were all done in the ſame day?* The anſwer hereto is like the former. They were done in the ſame day of the month, but not in the ſame day of their week. The Diſciples demand the killing and preparing the Paſſover was all in the fifth day of their week, but their eating it, and *Peters* denial, and the Cocks Crowing were done on the ſixth day of their week: Yet all on the fourteenth day of the month, and all done on our day of the week which we call Thurſday.

3. If it be demanded, *How we may conceive it to be on the firſt day of unleavened bread, in which the Diſciples asked of Chriſt where they ſhould prepare for him to eat the Paſſover; Sith the Evangeliſts* Mark *and* Luke *do affirm it to be on that day*: Mar. 14. 12. Luke 22. 7. *yet the firſt of the ſeven days of unleavened bread began not till the time of eating the Paſſover?*

The anſwer is as before: The firſt day of the week of unleavened bread was not then begun, but the firſt day of the month of unleavened bread was begun long before. Though there was juſt one week or ſeven days of unleavened bread, yet were there eight days of the month of unleavened bread: On the fourteenth day of the firſt month, they were commanded to eat unleavened bread, and ſo to the one and twentieth day at even, *Exod.* 12. 18. From the Even of one to the Even of the other, was juſt a week or ſeven days: but ſith they began to eat unleavened bread on the fourteenth day, according to the Commandment, that fourteenth day of the month was properly their firſt day of unleavened bread: and the one and twentieth was the eighth or laſt. Thus St. *Matthew* calleth the firſt of thoſe eight days in which they ate unleavened bread, *the firſt day of the Feaſt of unleavened Bread. Mat.* 26. 17.

The like anſwer is made unto thoſe who object out of *John* 13. 1. that Chriſt ate not the Paſſover on the Feaſt-day of the Paſſover, but one day foregoing. And many more ſuch like queſtions and doubts may hereby be reſolved.

CHAP.

CHAP. VII.

What kind of day the Sabbath-day is. Not known when the day of Gods reſt beginneth.

THe Sabbath-day of the Lord is not an Artificial day, which hath no night, nor is but a part of the Horizontal day. *See chap.* 1. For the Sabbath-day is proportionable unto the other ſix days of the week allowed for labour, every of which hath a night or darkneſs as well as day-light, and in which night men may as lawfully labour as in the day-light. *Joſeph* and *Mary* fled by night, *Mat.* 2 14. *The Diſciples of Chriſt rowed by night, and in the fourth watch of the night Jeſus went to them*, Mat. 14. 25. Some Countreys are ſo hot, that their chiefeſt work is in the night, and ſo dangerous by reaſon of Wild Beaſts, that their chiefeſt care over their flocks is by night. *Jacobs* ſpecial care over *Labans* flock was ſuch, *Gen.* 31. 40. And when Chriſt was born, an Angel brought the glad tidings thereof to the Shepherds by night as they were watching their flocks, *Luke* 2. 8. If the ſix days of labour which God alloweth Man be ſuch as have nights as well as day-lights, then ſuch ought the Sabbath-day of the Lord to be alſo.

Neither is the Sabbath-day here commanded an Univerſal day, ſuch as was the very day of Gods reſt. For then there would have been an impoſſibility in reſpect of the thing it ſelf, for men to keep the ſame, and that for theſe two reaſons.

Firſt, It is impoſſible for any man to know within half a year, what time of the year it is with us when the firſt year of the World began. Some have preſumed to tell the ſame to a day: and in the *Calendar* prefixed to our Church-Bibles and Common Prayer Books, ſuppoſe it to be the five and twentieth day of *March*, and there the ſame day is ſuppoſed to be that in which Chriſt was Conceived in the Womb of the Virgin-*Mary*; which if granted, the thirtieth day of the ſame month of *March*, muſt be yearly the day of Gods Reſt. For if one be the firſt day of the Creation, the other muſt be the ſeventh.

Again, Let it be, as ſuppoſed ſo granted, that the 25th. day of *March* yearly is truly the firſt day of the Creation; yet not a man living is there, that can tell within three days what day of our week that five and twentieth day of *March* was, which was the firſt day of the Creation. All the Art and indeavour of man is not ſufficient to find out whether the firſt day of Creation was Sunday or Saturday, or Monday, *&c.* and therefore not whether the day of Gods Reſt was Thurſday, Friday, or Saturday.

Let it yet be further granted that it was Sunday on which the firſt day of the Creation began, and therefore the day of Gods Reſt muſt then have its beginning on Saturday; No man can for all that tell within eleven hours at what time of the Sunday the firſt day of the Creation, or at what time of the Saturday the day of Gods Reſt began either here; or in *Virginia*, or in

Rome

Rome, Jeruſalem, Paradiſe, or in any other place whatſoever, whether it was at Sun-riſing, Sun-ſetting, noon, or at the hour of one or two, &c. in the forenoon or afternoon. Wherefore, if by the ſeventh here commanded, had been meant an Univerſal day; it muſt be then that ſeventh Univerſal day on which God Reſted; the which cannot be obſerved by men, becauſe they cannot tell on what day of their week, nor about what time of their day, they ſhould begin the obſervation thereof.

Secondly, an Univerſal day, ſuch as was the day of Gods Reſt cannot be obſerved of all the People of God. Though it ſhould be granted, what is of ſome believed, that the day of God's Reſt began in *Paradiſe* on Saturday, and at the riſing of the Sun there; yet all Gods People cannot obſerve that very day. For,

1. The earth being Global, and the true longitude of the place where *Paradiſe* was, being unknown, no man can tell when to begin that day in the place where he liveth. We know when it is Saturday in ſome places, it is then Sunday or Friday in ſome other places. We know that when Chriſt Roſe from the Grave, it was then Sunday at *Jeruſalem* in the fore-noon, and we know that it was then Saturday in *Virginia* in the afternoon, but no man can knowingly ſay that the day of Gods Reſt beginneth on the Saturday, in the forenoon with him, though it be granted that it ſo began in *Paradiſe*.

2. Though the day of Gods Reſt, (or any other Univerſal day) be made known unto men, at what time, and on what day it began in *Paradiſe*; and the very place where *Paradiſe* was made known alſo: Yet all Gods People could not poſſibly keep that very day of Gods Reſt; By reaſon of the diverſity of Longitudes of the Places wherein they may Live, they cannot keep all of them one and the ſame day.

This hath been proved unto us fully and plainly, even by the oppoſers of the Sabbath. Dr. *Heylin* hath even demonſtrated the ſame, that men could not poſſibly have kept one and the ſame day for their Sabbath *had it been commanded*. (*a*) And further ſheweth, that the *Jews* themſelves kept not the very day of Gods Reſt, (*b*) though they had one day in ſeven ſet apart for Holy Reſt and meditation. Mr. *Ironſide* alſo (*c*) from the diverſity of Meridians, proveth that one and the ſame day cannot be Univerſally kept, and therefore never commanded the whole Church. One and the ſame day could not poſſibly be obſerved a Sabbath by all the *Jews*, in the Eaſt-parts and Weſt-parts too of *Judea*, and in *Babylon*, and in *Rome*, by reaſon of their diverſity of Longitudes. And if it be ſuppoſed to be but two or three degrees difference of Longitude; yet will that difference make the days as truly to differ from being the ſame, as will an hundred and three, though it will not make them ſo much to differ. The like argument hath Doctor *Francis White* late Biſhop of *Ely* (*d*), and divers others. Wherefore ſith the Univerſal day, ſuch as was the day of Gods Reſt, cannot be poſſibly kept by all Gods People,

(*a*) *Heyl. part.* 1. *pag.* 45, 46, 47, 48.
(*b*) *Page* 125.
(*c*) *Ironſ. chap.* 18. *pag.* 164.
(*d*) Dr. Francis White, *in his Treat. of the Sabb. pag.* 175.

no more than any other ſet particular day can, it is not the day here commanded by the Lord.

The Sabbath-day here commanded to be kept Holy, is ſuch a kind of day, as may be known, kept, and obſerved by men, whereſoever they inhabit; though in many and divers Longitudes of the Earth. Such as might have been kept in the Wilderneſs where the Law was delivered; and in the Eaſt and Weſt-parts of *Canaan*, and in *Babylon*, *Rome*, *Spain*, and in all other habitable places, and therefore ought to be either an Horizontal, or elſe a Meridional day. In all places of the World, none other but Horizontal or Meridional days are now, or at any other time heretofore have been in uſe with men, for meaſuring out unto them their ſeven days or week: and ſuch as are their ſix days of the week for Labour, ſuch ought the ſeventh day, even the day for Holy Reſt to be alſo. The Sabbath-day with the *Jews* was an Horizontal day, but then ſuch were the other days of their week alſo: and what Nation ſoever have their week to conſiſt of Horizontal days, ought to have their Sabbath-day to be ſo alſo. In the North of *Ruſſia*, and of the King of *Denmarks* and Queen of *Swedens* Countreys, where the Sun maketh many Revolutions at ſome ſeaſons of the year between his riſing and ſetting, men cannot count their week by Horizontal days, but they do and have counted their weeks by Meridional days. And ſo do all Chriſtians generally of what Longitude or Latitude of the Earth ſoever they are, mete out their weeks by Meridional days, then ſuch ought their ſeventh day of their week to be alſo.

CHAP. VIII.

What day the Sabbath is to be in order or tale.

NOw is to be ſhewn what day in tale is to be the Lords day, or Sabbath of the Lord, and this the Law-giver himſelf hath plainly pointed out unto us in this Law, to be the day following the ſix days of labour, ſo that none need to ſay the knowledge hereof is hidden from us; Who ſhall aſcend for us into Heaven, and bring the knowledge thereof to us, that we may know it and obſerve it? But it is clearly demonſtrated unto us by the Lord God, ſo that he that worketh with the Spade, may know the ſame as well as he that handleth the Pen. *Six days ſhalt thou labour, and, &c. but the ſeventh day is the Sabbath of the Lord thy God.* The ſeventh day, that is, the day following the ſix known days of labour, is none of ours, it is the Lords day.

We may not make the Sabbath-day to be the ſixth day, for then we ſhould ſhew our ſelves unthankful, in not receiving the Lords own bountiful allowance: nor the eighth day, for then we ſhould encroach on the Lords right, and not be contented with his Liberal allowance of ſix days for our ſelves, reſerving only the ſeventh for himſelf, much leſs ought we to make

it

it the fifth, or the ninth or tenth, or any other than the ſeventh day. Our weeks are not to conſiſt of more or leſs than ſeven days, the laſt day whereof is the Lords day.

Some call this day the ſtanding day of the week for Gods Worſhip, ſome the Lords day, ſome the Sabbath of the Lord, ſome the ſeventh day of the week, and in this Law it is ſet out to be the day after our ſix days of labour. Though theſe appellations do much differ in Letter, Sound and Phraſe, yet they all ſignifie the ſame thing; it cannot be the ſeventh day of the week, but it will alſo be the day after our ſix known days of labour, and the ſtanding day of the week for Gods Worſhip: this is the Lords day, or the Sabbath of the Lord, or to the Lord: and this is not only a ſeventh day of the week, as all and every other of the week-days are, but it is the ſeventh day of the week κατ' ἐξοχήν.

There is not appointed from the Lord by this Law any ſet time, whence men ſhould begin their week or ſevening, for to find the Lords day: ſo that no People, *Jew* or *Gentile* are tyed by this Commandment, directly to keep their Sabbath preciſely on ſuch or ſuch a day; or to begin their Sabbath, at any ſet particular time; as from midnight, or from Sun-riſing, noon or Sunſetting.

God ſeparated the tenth of Grapes, of Lambs, of Corn, &c. to the uſe of the Prieſts and *Levites*. As the ſeventh day is in this Commandment ſaid to be the Lords, and ſanctified by the Lord, ſo were thoſe tenths ſaid to be the Lords, and Sanctified or Holy to the Lord: But it cannot there be meant of the very tenth Lamb that fell in order from the Damm, or of the tenth ear of Corn, or of the tenth cluſter of Grapes, firſt appearing or grown ripe; this was too too difficult for to find out; but of the tenth in proportion ſucceſſively, according to the cuſtomary manner of their Tithing in the places where they lived. No more can it be meant here of the ſeventh day from the firſt beginning of the Creation, which cannot be found out, nor from any particular time ſet by the Lord, but the ſeventh day in proportion ſucceſſively, according as any Nation or People do cuſtomarily begin their week, in what Longitude of the Earth ſoever they do inhabit: that ſeventh day by the expreſs words of this Law is the Lords day, or Sabbath day to or for the Lord, not of the Lord in that ſenſe which ſome take it, as if it were the very day of Gods Reſt, but the ſeventh day unto the Lord, that is, Sacred or Holy to or for the Lord: ſo do the very words of the Text import, ויום השביעי שבת ליהיה, *On the ſeventh day is the Sabbath to the Lord*, ſo alſo in the Septuagint, τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ σάββατα κυρίῳ, hereto doth the *Chaldee* Paraphraſe accord; *Die autem ſeptimo Sabbatum eſt coram Domino*; *And on the ſeventh day is the Sabbath before the Lord.* Alſo *Jun.* and *Tremel.* *Dies verò ſeptimus Sabbatum eſt Jehovæ. But the ſeventh day is the Sabbath to the Lord.* The ſenſe then and meaning of theſe words of this Commandment, *The ſeventh day is the Sabbath of the Lord*, is this: The ſeventh day of the week, or the day following the ſix days here allowed

man for labour, is the Lords day, or is Sacred to the Lord thy God. As we ſay in Tithing of Corn, whereſoever men by agreement do begin the Tithe, that nine Cocks or Stacks of Corn are the Farmers, but the tenth is the Parſons, or is due to the Parſon: So in ſevening out our days, at what time ſoever, according to mens cuſtom they begin their week or ſevening; ſix days are ours, but the ſeventh day is the Lords, it is his due, and not our own. God hath not bound men by this Law to any ſet time, when to begin their week, either at the Sun-ſetting, as the *Jews* begin their week, or at midnight, as Chriſtians begin theirs, or at any other ſet time, but in every Nation, however they begin their week, the ſeventh day thereof is the Lords.

It is true, that the *Jews* had a ſet time when they ſhould begin their week or ſevening; and ſo had a ſet and peculiar time or day on which they were to keep their Sabbath: but this they were not bound unto by this Law. That Saturday was their ſeventh or Sacred day, and that it began at Sun-ſetting, rather than at another time, was not by any expreſs out of this Commandment, but accidentally: that thereby they might be the better taken off from the Aſſyrians idolatry, wherewith they and generally moſt Nations, were deeply infected; of which I will ſpeak more particularly in the next Chapter.

CHAP. IX.

The Aſſyrians Idolatry.
All Nations Worſhipped the Sun.

THE *Aſſyrians* Idolatry, wherewith *Egypt*, the *Iſraelites*, and generally other Nations were infected, was both the worſhiping of *Baal*, and the adoring of the Hoſt of Heaven. The one was a man deified and Worſhipped; the other were the Starrs, *viz.* the Sun, Moon, and the reſt of the Planets (*a*) whom they magnified and adored as Gods and Governours of the World.

(*a*) *The other ſtars were honoured but as ſubſervient unto thoſe.*

Concerning *Baal*, and how he came to be Worſhipped, we ſhall thus find in Hiſtories and Antient Chronnologies.

Nimrod that mighty Hunter before the Lord, being a great and ſtrong Giant, began to Suppreſs and Tyrannize over others, bringing others in *Shinar* under him, and he ruled as King over them. The beginning of his Kingdom was *Babel*, wherefore he was called *Saturnus Babylonicus*. For the moſt Antient Kings, and firſt founders of a Realm or People they called by the name of *Saturn*, and his eldeſt Son or Heir by the name of *Jupiter*: and his Daughter were called *Juno's* (*b*). Thus they call'd his Father *Cuſh*, *Cuſh*, *Saturnus Ethiops*; for that *Æthiopia* was Peopled by him: And his Grandfather *Cham* they call'd *Saturnus Ægyptius*; for that he and his Son *Jupiter Mizraim* Peopled *Egypt*.

(b) *Gutvar. Ep.*

Beſide

Beſide *Babel*, this *Nimrod* had *Erech*, and *Acad*, ond *Calneh* in the Land of *Shinar*. *Gen.* 10. 9, 10, 11, 12. In Proceſs of time *Nimrod* left the Kingdom of *Babel* unto his Son *Belus*, whom they called *Jupiter Belus*, not driven out of his Kingdom by his Son, but *Nimrod* left the ſame unto him, and went into *Aſſur*, and there he Tyrannized over the Children of *Aſſur*, and there he built Cities alſo, *Niniveh* and *Rohoboth*, and *Calah* and *Rezen*. *Ninus* ſucceeded his Father *Belus* and his Grandfather *Nimrod* in their Kingdoms, and inlarged *Niniveh*, calling it by his own name *Niniveh*, and much inlarged his Dominions, and became a Monarch. This *Ninus* ſo condoled and took ſuch grief for the Death of his Father *Belus*, that for his own comfort and his Fathers Honour, he had a goodly Image and repreſentation of his Father made, which he had in much Honour. Others ſeeing it pleaſed *Ninus*, reverenced this Image, by degrees more and more, and had faults often pardoned for the Image ſake, inſomuch that at length *Bel* or *Belus* his Image was held to be the Protector of *Aſſyria*, and ſo adored as their Protector. Yet was he not Worſhipped in a Temple till after *Ninus* was dead. *Semiramis* the Empreſs, and the Relict of *Ninus*, amplifying yet more the Dominions of her late Husband, built for *Belus* a Sumptuous Temple, and in it a Coſtly Pillar for this Idol, in which Pillar was Ingraven theſe words or Epitaph.

Mihi Pater Jupiter Belus: Avus, Saturnus Babylonicus: Proavus, Chuſh Saturnus Æthiops: Abavus, Saturnus Ægyptius: Atavus, Calius Phœnix Ogyges. Ab Ogyge ad meum Avum Solorbem ſuum circumluſtravit ſemel, tricies, & centies. Ab Avo ad Patrem ſexies & quinquagies. A Patre ad me, bis & ſexagies. Columnam, Templum, Statuam, Jovi Belo Socero, & Matri Rheæ, in Olympo Semiramis dicavi (a).

(a) *Guevara ap. to Don. Fra. Villo.*

Guevara, that great Antiquary, maketh no mention who firſt Tranſlated this Epitaph, or in what language it was engraven, but thus is it from his words *Engliſhed*.

My Father was Jupiter Belus: *my Grandfather was* Saturnus Babylonicus: *my great Grandfather was* Chuſh Saturnus Æthiops: *my great Grandfathers Father was* Saturnus Ægyptiacus *my great Grandfathers Grandfather was* Cælius Phœnix Ogyges, (ſo ſhe called *Noah*.) *From* Noah *unto my Grandfather* Nimrod *were one, thirty, and an hundred years*, (note that the *Chaldees* and *Aſſyrians* read and count their numbers from their right hand, as we do from the left) *From my Grandfather* Nimrod *unto my father* Belus *were ſix and fifty*, (ſo long *Nimrod reigned*) *My Father* Belus *reigned two & ſixty years. I* Semirami *have dedicated this Pillar, Temple and Image unto* Belus *my Father in Law, and* Rhea *his Mother in Law in* Olympia, *in the name of my late Husband* Ninus.

This was the firſt Idol that ever we could read of to be Worſhipped in a Temple. *Aſſyria* becoming a great Monarchy, other Nations either for fear or favour had this *Belus* alſo for their Protector too, calling it according to their

their several Languages, (a) *Bel*, *Baal*, *Baalim Beelphegor*, *Beelzebub*, &c. with this Idolatry, as were the *Egyptians* so were the *Israelites* much infected.

(a) *Fasciculus tempor.*

The other main Idolatry set up by the Power of the *Assyrians*, through the help of their *Chaldees* was the Worshipping of the *Host* of Heaven, that is, the Sun and moon and the rest of the Planets.

The skilful in Astronomy and Astrology do unanimously testifie of the Fathers and Patriarchs before the Flood, that they were the first Founders and excellently skilful in Astrology and Astronomy; and this may witness the two Columns which they built, the one of Brick, the other of Stone, in which were Engraven the principles thereof; that Posterities after the Flood may be skill'd also in the knowledge of the Heavens and motion of the Stars as well as they: one whereof remained in *Syria* in the time of *Josephus* as he himself relateth (*b*). Yea it is not altogether unlikely that the Idolatry of Worshipping the Host of Heaven, was long before the Flood, and that men called then the week-days by the names of the Planets, as now men do. Dr. *Hammond* in his Tract of Idolatry commends *Maimonides* for the sobereſt of the Jewish Writers: he telleth us, that from the days of *Enosh* the Stars were Worshipped as Gods, to whom were built Temples; and Sacrifices were offered; After which in time the great God was generally forgotten; no man knew the true God, save *Henoch*, *Methusalah*, *Noah*, *Sem* and *Heber*, and so continued till *Abraham* was born. Thus much *Maimon* (*c*). How he could come to the knowledge hereof I cannot conjecture. But be it granted, that before the Flood, when Astrology principally flourished, men were not so wicked then to be carried away to the Adoration of any of the Planets, yet sure enough *Sem*, who lived a long time before the Flood, did also live unto the time, or near the time when the Planets were held to be the Universal Governours of the World. Though he lived not unto *Moses* days, yet did he live till *Abraham* was an Old Man, if so he lived not after *Abraham* was buried: and this Idolatry of Worshipping the Host of Heaven, was before that set up by the *Assyrians* and their *Chaldees*.

(b) *Josephus Antiq. Jud. l. 1. c. 4, 8. Clav. de Sphæ. in Jo. de Sacro. c. 1. Sntl. in Ram.*

(c) *Maimon. de idol. primo.*

After the Flood Astrology continued to flourish in and about the Countreys of *Shinar*, but especially in *Chaldea*, and such as excelled others there in Astrology, were advanced by the *Assyrian* and *Chaldean* Monarchs; However *Nebuchadnezzar* would in his wrath had them to be killed for not telling his dreams. *Dan.* 2. 12. They were called the wise men. *Dan.* 2. 12, 13, 14. *and* 4. 6. And by those who had their Plantations Westward, they and such Astrologers as they were, were stiled the Wise men of the East. These *Chaldees* or *Magi* were held in that Honour and esteem with the *Assyrians*, as were the *Sophi* with the *Persians*, or Priests with the *Egyptians* (*d*) *Boëmus* certifieth us further of them, that the Planets were their proper and peculiar Gods, and that as Schollars

(d) *Boemus ubi de Assyria.*

now ſtudy Divinity, ſo did they Aſtrology: and as we Catechize and teach our Children in the knowledge of God, ſo did they theirs in the knowledge of the Stars; Children were taught Aſtrology of their Parents; they ſucked it (according to him) even from their Mothers Breaſts (*a*).

They who went down from thence into remote places, to find new Plantations, could not apply their time unto ſuch ſtudies; Building, and Fencing, and Planting, gave not them the leiſure. *Egypt* had ſmall knowledge hereof when *Abraham* came out of *Chaldea*, and after that came into *Egypt*, and there (as *Joſephus* (*b*) and others write) inſtructed their Prieſts more fully in the knowledge of the Stars, for which he was of the King rewarded with rich Gifts (*c*). The *Grecians* were far more ignorant thereof, till near about ſix hundred years before Chriſt his Incarnation: when *Anaximander*, *Meliſius*, *Thales Meliſius*, *Pythagoras*; and in *Platoes* time *Eudoxus Cnidius* brought the knowledge of Aſtrology into *Greece*, having learned the ſame of the *Egyptian* Prieſts and *Chaldees* (*d*). The *Romans* grew more Ignorant, then the *Grecians*; the farther off *Shinar* they went, the more Ignorant, Rude and Baſe they grew; even to Worſhip Beaſts and baſe Creatures for their Gods; which we find not that ever the *Aſſyrians* and *Chaldeans* did before they were ſubdued and mixed with other Nations; but the Hoſt of Heaven, that is, the Planets were their Gods. Theſe their Gods they Worſhipped by courſe (*e*); every one on his day had ſome peculiar Worſhip done unto it; and the day on which any of the Planets had his Worſhip according to their order, that day was called by the name of that Planet ſo Worſhipped. As Saint-Worſhippers do call the days of the month, on which they gave ſpecial Worſhip to St. *Peter*, St. *John*, St. *James*; St. *Peters* day, St. *Johns* day, and St. *James* day: So did thoſe Sun-Worſhippers; on what days of the week they gave ſpecial Worſhip to the Sun, or Moon, or Saturn; thoſe days were called by the names of the day of the Sun, the day of the Moon, the day of Saturn. The time of the day for their Worſhip was ever the forenoon, not the whole forenoon for them all, but at the riſing of the Sun, when the firſt hour of their day for ſuch Worſhip began. And that Planet which came to be Worſhipped by courſe the firſt hour of the day, was counted Trump or Lord of that day.

(a) *Boemus ib.*

(b) *Joſephus de Antiq Jud. l. 1. cap. 15. 10.*

(c) *Rodolph. Snel. in P. Rami. Geom. in proœmio.*

(d) *Clavius in Sphær. Jo. Sacr.*

(e) *Jo. Gregory in his Aſſyrian Monarchy.* Pag. 203.

They gave not equal Honour unto the Planets, neither were the days of their week alike Sacred; but they had the Sun in the greateſt Honour, and for their moſt high God; next to him was the Moon, and the next Saturn, ſo accordingly were their days Sacred, their chiefeſt day of the week being then the day of the Sun, of which I will ſpeak more when I come to ſpeak of their ſeventh day Sacred. *Boëmus* telleth us, Writing of *Aſſyria* and their Cuſtoms, that four of the Planets they had in leſs eſteem than the reſt; His words are theſe, *Martem, Venerem, Mercurium & Jovem præ cæteris obſervari: quoniam velut proprium curſum ſortiti futura oſtenderent, tanquam Deo-*

rum

(a) *Boëmus ubi de Aſſyria.*

rum interpretes: quod ipſum adeò perſuaſum habuerunt, ut quatuor iſta aſtra uno nomine Mercurios appellarent (*b*). *That they diligently obſerved* Mars, Venus, Mercury *and* Jupiter, *for theſe by their proper courſe would foreſhew things to come, as being Interpreters of the Gods, out of confidence whereof they called all theſe four Stars Mercuries.* And my opinion is that as *Boëmus* doth here orderly recite their names, in the ſame order did the Idolaters place them aloft in their Temples; *Mars* on the right hand, and *Venus* on the left hand of the other three chief, then *Mercury* on the right hand next to *Mars*, and *Jupiter* laſt, on the left hand.

The reaſons moving me to think theſe Idols to be thus placed aloft in their Temples, are eſpecially two.

Firſt, For that the Romiſh Church when they had got ſome power into their hands, and did in Pope *Boniface* the fourth his days ſuppreſs the Idolatries of the Heathen, who Worſhipped their Idols in the Temple at *Rome*, which was Dedicated to all the Gods, and then called *Pantheon*; and having inſtead thereof ſet up another kind of Worſhip like unto that, even of the Virgin-*Mary* and all Saints; Whereupon that day was by that Pope *Boniface* made an Holy day, *called by the name of All Saints day*, and the Temple alſo Dedicated to the Virgin-*Mary* and All Saints, called thenceforth *Eccleſia Beatæ Mariæ rotunda* (*b*). I will deliver the words of an Old Chronologer hereof. *Iſte* Bonifacius *(ſcilicet Quartus) conſecravit* Pantheon, *(id eſt) Templum omnium Deorum, ubi Chriſtiani periclitabantur à Dæmonibus. Et eſt pulchra ſimilitudo, quomodo Spiritus Sanctus, ex malis inſtitutis Paganorum ſcit eligere Sanctum exercitium devotionis, quaſi medicina fiat ex veneno. Ubi enim impii colebant Dæmones, ibi Chriſtiani colunt omnes Sanctos: ſic ars deluditur arte* (*c*). And a little after; *Feſtum omnium Sanctorum inſtituitur à* Bonifacio *quarto.* Then at that time I ſuppoſe were the Images of the Saints placed up on high in their Rood, which common People here with us call their Roodloft, in imitation of the Heathen. For commonly when the Romiſh Church put down any Idolatrous cuſtom of the Heathen, then they ſet up another reſembling that which they put down; and this did they either for avoiding the greater ſcandal of the Heathen, which were then potent; or to win them the better by degrees to Chriſtian Religion or for ſome other by-reſpect.

(b) *Tho. Val. & Nic. Triveth. Com. in Aug. de Civit. Dei l. 2. c. 4.*

(c) *Faſcicul. temporum.*

As the Heathen had ſome one or other particular Planet or Idol, to be the Patron and Protector of ſome one People or other, and ſo many Protectors as there were nations: *Belus* for *Aſſyria*; *Diana* for *Epheſus*; *Jupiter* for *Rome*; *Juno* for *Samos*; *Bacchus* for *Thebes*, *&c.* So when that Idolatry was ſuppreſt, inſtead of theſe Idols, the Roman Church had Holy Saints to be invocated; and had for Protectors in like manner. Thus was St. *James* for *Spain*, St. *Dionyſius* for *France*, St. *Andrew* for *Scotland*, *&c.* As the Heathen Idolaters had for ſeveral occaſions, ſeveral Gods and Goddeſſes on whom

they called for help; *Bellona* in time of War; *Cunina* for Infants; *Segetia* for ſtanding Corn; *Forculus* to keep the doors(*a*), &c. So the Roman Church to win the Heathens by degrees, ſuffered them to continue in Idolatry ſtill: but inſtead of their Demi-Gods, they ſhould invocate Saints: St. *Rumbal* for the Tooth-ache; St. *Petronel* for the Ague; St. *Loye* for Horſes; St. *Anthony* for Pigs: St. *Gregory* for Schollars; St. *George* for Souldiers, &c.

(*a*) *Aug. de Civ. Dei l.* 4. *c.* 1.

What were the Monks and Friars, the Chaſt Shavelings and Holy Nuns, but the Natural ſucceſſors of *Berecynthia's* and *Veſta's* Prieſts and Virgins? *Rome* Heathen had two Goddeſſes in ſpecial reverence, *Berecynthia* and *Veſta*. *Berecynthia* they held to be the Mother of the Gods (*b*). Her Prieſts where Chaſt un-married men; and if it happened that any one of them could not Live Chaſtly, yet he lived Warily; until that *Atys* (*c*), one of her deareſt Prieſts, lived neither Chaſtly nor Warily, wherefore he was cauſed to be Gelded(*d*); after which time the Prieſts of *Berecynthia* (otherwiſe called *Cybel*) were Gelded alſo, and (as ſome Commentators on *Auguſtine* ſay) were called *Galli, id eſt, Caſtrati* (*e*). When theſe were put down by Chriſtians; Popiſh Prieſts and Fryars ſucceeded in their room untill this time. It hath been wiſhed by not a few, that theſe had been Gelded alſo, as were the former; for though theſe have lived *cautè*, warily; yet is it notoriouſly known that they lived not *caſtè, Chaſtly*, no more than *Atys* did, witneſs the many Bones and Sculls of Infants, that have been credibly reported to have been found in their Motes and Ponds (*f*). As for the other Goddeſs *Veſta*, *Ovid* and *Auguſtine* witneſs, and none denieth that her Prieſts were Virgins; that Idolatrous cuſtom being put down alſo, this of Nuns and Votaries of Chaſtity unto the Honour of the Virgin-*Mary* much like unto that, was ſet up.

(*b*) *Aug. de Civ. Dei. l.* 2. *c.* 4.
(*c*) *Tho. Vallois & Nic. Triveth. in Aug. de Civ. Dei l.* 2. *c.* 4, 7. *& l.* 7. *c.* 25.
(*d*) *Ovid. de faſt. l.* 4.
(*e*) *Tho Val. & Nic. Triveth. locis prædic.*
(*f*) *Nic. Fox his Mart. p.* 1155. *Andr. Willet. Synopſ. Pap. Controv.* 5. *Queſt.* 5.

Now I ſay, theſe and other the like practices of the Roman Church, in putting down the Idolatrous Cuſtoms of the Heathen Idolaters, and ſetting up ſuch of their own near alike, and reſembling them, make me to conceive, that the Idols which the Heathen Worſhipped in their Temple *Pantheon*, and in other their Temples, were placed aloft in a row or rank, for that the Images of the Saints, which the Roman Church erected to be Worſhipped inſtead of the other were ſo ſet.

Secondly, For that, as *Lyranus* telleth us, the Learned Doctors expound theſe words of *Ezechiel*, *And lo they put the branch to their Noſe* (*g*); *thus their Idols were lifted up aloft, therefore the Idolaters reached up Rods or branches to touch them; and after that, they put their Rods or Branches to their mouths or noſes, in reverence to their Idols.* Had not their Idols been placed aloft in manner as the Images of the Saints afterwards were, I ſuppoſe thoſe Doctors would not have given ſuch an Interpretation of that Text. The placing of the Idols of the Hea-

(*g*) *Lyra in Ezek. c.* 17.

then in ſuch manner as is before ſaid, I confeſs is my Opinion, and for the reaſons before given, which if they ſeem weak to any, I leave the ſame to his better judgment, not willing to conteſt againſt any herein, being not a matter of great concernment. But that the Planets were the proper Gods of the *Chaldeans* and *Aſſyrians* of Old time, and that the days of the week were firſt ſo called by the *Chaldeans*, according to the names of the Planets, which they Worſhipped and had for their Gods, as I before ſaid, is not mine Opinion only, but Learned men have teſtified as much. And People as they multiplied and Planted themſelves the nearer to *Chaldea* and *Aſſyria*, the more did they either for fear or favour, imitate them in their Idolatries; inſomuch that among the *Perſians* none were to be Honoured as Kings unleſs they were Aſtronomers (*a*); neither were any to be Prieſts with the *Egyptians* but ſuch. They all were Worſhippers of the Hoſt of Heaven generally: and called the days of the week by the names of the Planets, as the *Chaldees* did.

(a) *Clav. in Sphær. Jo. de Sacr. Boſc.* 1.

And as the *Chaldees* had the Sun and Moon in more ſpecial Honour than the other Planets, ſo had other Nations alſo. Concerning the *Egyptians*, thus ſaith *Euſebius* of them: *Priſcos Ægyptios, cum oculos in hujus mundi contemplationem defixiſſent, cúmque rerum omnium, &c. That when the Egyptians in Old time had fixed their eyes in the contemplation of this World, and with the greater admiration wondered at the Nature of all things, concluded that the Sun and Moon were everlaſting Gods and Governours of all things (b).* So did many other Nations alſo count the Sun and Moon to be chief, him to be King, and her to be Queen; Worſhipping them in the form of Men and Women, and called the Sun *Phœbus*, and the Moon *Phœbe*; him *Delius*, her *Delia*; him *Cynthius*, her *Cynthia*; him *Titan*, her *Titania*; him *Janus*, her *Jana* (or *Diana*, by prefixing the letter D, according to *Nigidius quæ litera ſæpè ante I decoris cauſâ apponitur*, (of which ſee *Macrobius* (*b*) him they called *Jupiter*, her *Juno*: him *Dux & Princeps luminum*, the *King of Heaven*; her *Aſtroarche*, the *Queen of Heaven*. Yet gave they not equal Honour and Worſhip to the Moon, or to any other of the Planets as they did to the Sun: him they held to produce and order all things: and all the others to be as Rulers and Governours under the Sun, acting no further than they had Power and Commiſſion from the Sun, from whom they received their light, influence and power of Working. Wherefore, as Papiſts ſay, that in Worſhipping *Peter*, *James*, *Magdalene*, and the reſt of the Saints on their days, they Worſhip Chriſt in them, Chriſt in his Saints: So the Sun-worſhippers thought, that in honouring the Commiſſioners and Chiefeſt Officers of the Sun, they Honoured the Sun, who was the Lord of them all; and therefore when they Worſhipped any one of theſe Planets on his day, they regarded not whether the Planet was before them or behind their backs, or over them, or under them, or in what Meridian ſoever it was, but always Worſhipped Eaſtward towards the Sun-riſing, *Ezek.* 8. 16.

(b) *Euſeb. de Præp. Evan. l.* 1. *c.* 9.

(c) *Macro. Saturnal. l.* 1. *c.* 23.

and

and that at the rising of the Sun only. And such as were more devout than others, would have their places for VVorship on the tops of Hills, or at least on the roofs of their Houses, 2 *King* 17. 10, 11. & 16. 4. *Ezek.* 6. 13. *Esa.* 65. 7. 57, 7. *Zeph.* 1. 5. *Jer.* 19. 13. 32. 29. where they may adore the Sun at his first approach into their Horizon. And the Images of the other Planets, were all called the Images of the house of the Sun, *Jer.* 43. 13. The Gentiles had a multitude of Gods, by which they honoured the Sun, and which they Honoured as Gods from some Vertue or excellency of the Sun. *Diversæ virtutes solis nomina Diis dederunt*, as *Macrob.* sheweth fully (*a*), and that *Jupiter*, *Mars*, and all the Rabble of the Heathens chiefest Gods, had their God-ship from the Sun.

(a) *Macrob. Saturn. l. 1. c. 9. 17, 18, 19. 20. 21, 22, 23.*

As the *Chaldees* had the Sun for their Supream God, everlastingly governing, not only all the rest of the Planets, but all other things in the VVorld; whereby the VVorld was by them held to be eternal, without either beginning or ending; and the memory of the Creation, and of the Creator himself vanished from among them: Even so had other Nations also the Sun for their chiefest Governour of the VVorld, and thus they reasoned the Case. *Si Sol ut veteribus placuit, Dux est & moderator luminum reliquorum, & solus stellis errantibus præstat, ipsarum vero stellarum cursus ordinem rerum humanarum pro potestate disponunt, (vel ut Plotino constat, placuisse significant) necesse est ut Solem, qui moderatur nostra moderantes, omnium quæ circa nos geruntur, fateamur auctorem*, (*b*), *&c.*

(b) *Macrob. Saturn. l. 1. c. 17.*

If the Sun, according to the Opinion of men in antient times, be the Chief and Governour of the other Luminaries, and he alone Surmounting in excellency the other Planets, according to the Virtue of whose motions the order of all Humane affairs is disposed; (or as *Plotine* would, is signified) *it necessarily followeth that we should acknowledge the Sun, who governeth those that govern our affairs, to be the Author of all things that are brought to pass amongst us.*

Men by the glimmering light of Nature knew that there was a God, but what God is, natural reason could not dictate unto them. *Plato* when he was to speak of God, as *Macrobius* relateth (*c*), *Dicere quid sit non ausus est: hoc solùm de eo sciens quòd sciri quale sit ab homine non possit: solùm verò ei simillimum de visibilibus Solem reperit. Sol ipse de quo vitam omnia mutuantur, &c.* and in *Timæo*, speaking of the eight Spheres, he calleth the Sun, *Dux & moderator, & Princeps luminum reliquorum, Cor Cœli, Mens Mundi, &c.* No creature could men see which might set out the Glory, Power, and excellency of our God better than the Sun. *Apud Priscas Gentilitatis Nationes, nil prorsus inter creata cuncta, quod mortalium mentes in sui Venerationem alliceret, pertraheretque magis quàm ipse Sol, ob nimium splendorem eminentiámque sui comperiebatur* (*d*).

(c) *Macrob in somn. Scip. l. 1. c. 2.*

(d) *Glos. Mag. in Gen. c. 1. Diodor. Sicul. Ant. l. 1. c. 2.*

Not any Nation of Note under Heaven, but adored the

Sun, and had it in Honour as their great God. For beſides the *Chaldeans*, the firſt ſetters up of this Idolatry, the *Perſians* Worſhipped the Sun their God: and this Idolatry continued in *Perſia* after our Saviours Incarnation. *Sozomen* ſheweth us at large the Martyrdom of *Simeon* the Arch-Biſhop of *Seleucia* (*a*), for that he refuſed to turn from the true God to Worſhip the Sun. And alſo of the Martyrdom of *Uſthazar*, who was the Guardian and bringer up of *Saborus* then King of *Perſia*, yet for that he being converted by *Simeon* aforeſaid, refuſed any longer to VVorſhip the Sun, he was condemned even by *Saborus* himſelf to die, and ſo was Martyred.

(a) *Sozim. Eccl. hiſt. l. 2. c. 8.*

Secondly, the Sun was the *Egyptians* God, as I ſhewed before out of *Euſebius*; yea and that many years before *Joſeph* or any of *Jacobs* Poſterity came to ſet their feet in *Egypt*. *Irſhemeſh*, in the Septuagint Ἡλιόπολις, was the City of the Sun, in which was the Temple of the Sun (*b*), wherein the Sun was VVorſhipped, and wherein were the Images of the Planets, all called the Images of the houſe of the Sun. This City was called *On*, and he that was Prieſt of the Sun in that City in the days of *Jacob* was *Potipherah*, a man in great Honour with the *Egyptians*, elſe doubtleſs *Pharaoh*, when he ſo highly advanced *Joſeph*, would not have given him *Aſenath*, that Prieſts daughter to VVife, as he did. *Gen.* 41. 45. In the Biſhops Tranſlation he is called the Prince of *On*. And I ſuppoſe the cauſe thereof to be, for that the Tranſlators might think him, being the Prieſt of the Sun, to be the chief Prieſt above other Prieſts, as an Arch-Biſhop is above other Biſhops, and ſuch were ſtiled by them for Honours ſake Princes: but this *Potipherah* in the Septuagint is call'd Ἱερεὺς ἡλίς πόλεως the Sacrificer in the City of the Sun.

(b) *Lyra. in Jer.* 43. 13.

3. The *Phœnicians* had the Sun for their God: and the Idol in which they VVorſhipped the Sun was called *Heliogabalus*. In latter times thoſe two Emperours *Aurelius Antonius*, and *Severus Alexander*, were both of them Prieſts of the Sun before they were Emperours in *Rome*; the former was called *Baſſianus*, the other *Alexianus*, as *Herodian* (*c*), who VVrote this Hiſtory teſtifieth. The former while he was *Baſſianus*, and Prieſt to *Heliogabalus*, was highly beloved and praiſed for his Vertues; but being Emperour he became altogether as Vicious and hated of the People; but moſt notorious did he become after ſuch time as he married a Veſtal-Virgin; and alſo had in *Rome*, made a Marriage between his God *Heliogabalus*, and the Moon called *Urania*, the Idol of *Carthage*, but the Phœnicians, Ἀσσεδάρχην ὀνομάζουσι, ſaith *Herodian*, they called her *Aſtroarche*, the Queen of Heaven. This Emperour Gloried in this his Marriage made; affirming ἁρμόζειν γάμον Ἡλίῳ καὶ Σελήνης; that it was a meet Marriage, the Sun to be joyned to the Moon. This his dallying with his God brought infamy on his name, and he is ever ſince known by the name of *Heliogabalus*.

(c) *Herod de vita Imper. Rom. l. 5.*

4. The Sun was the *Trojans* God, they had divers Gods, but their chiefeſt

feſt were the Sun and *Pallas*. As *Belus* was the Protector of *Babylon*, ſo was *Pallas* of *Troy*; her Image in which ſhe was adored, was kept in the ſtrong Temple, or Tower of the Sun, as the Images of the Planets, with the *Egyptians* were kept in their houſe of the Sun: *Jer.* 43. 13. So the Image of *Pallas*, called the *Palladium*, feigned to be ſent them from the Sun, was kept in the Tower or Temple of *Phœbus*, as in a place moſt ſafe, and there was it Adored; and he that was the Prieſt of the Sun, and for that Tower, or Temple, when *Troy* was taken, was a very Honourable man of the houſe of *Otreus* and Brother to *Hecuba*, called by St. *Auguſtine*, *Pantheus* (*a*) So *Virgil* alſo called him.

(a) *Aug. de Civ. Dei. l.* 1. *c.* 2.

Ecce autem telis Pantheus elapſus Achivûm,
Pantheus, Otriades arcis, Phœbique ſacerdos (*b*).

(b) *Virg. Æneid. l.* 2.

5. The Sun was the *Grecians* God, and in *Athens*, once the chief City in *Greece*, the Court or place of Judgment was to be open, without any covering, in full view of the Sun; holding that the Judge would not dare to give wrong Judgment in the ſight of the Sun, who was ſaid by *Homer* to have ἐκδικον ὄμμα a revenging eye, and who ſeeth all things, and heareth all things: according to the ſaid blind *Homer*.

Ἠέλιός θ' ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις (*c*), which to do (ſaith *Plato*) is the power of none but of God (*d*). The Court of Judgment aforeſaid had its name from the Sun, and ſo had the Judge alſo. The one was called Ἡλιαία and the other Ἡλιασὶς and their Philoſophers for the generality of them, held the World to be eternal, like as the *Chaldees* before them did.

(c) *Hom. Iliad. l.* 3.
(d) *Plat. de legib. l.* 2.

6. The like I ſay for *Rome*, that was built by the Poſterity of the *Trojan* fugitives; though *Pantheus* was dead, yet they had their Temple *Pantheon*, which continued to be ſo called till the days of *Boniface* the fourth, as I ſhewed before. *See chap.* 9. Under divers forms and names did the *Romans* Worſhip the Sun, as *Macrobius* ſheweth, *Romani ſolem ſub nomine & ſpecie Jani Dydimæi Apollinis, &c. appellatione venerantur*: ſaith he (*e*).

(e) *Macrob. Saturn. l.* 1. *c.* 17.

7. The *Meſſagethites*, that Scythian and unhumane Nation had the Sun for their God, though they would not acknowledge any other, as *Boëmus* recordeth of them. *Deum quendam, ſed non Deos agnoſcunt, ex Diis enim Unum Solem venerantur; cui equos immolant, ut perniciſſimo ſideri, è pecoribus omnibus perniciſſimum mactent* (*f*).

(f) *Boëm. ubi de Scythia.*

8. The, *Ethiopians*, *Cathaines*, *Tartars*, and other Nations Worſhipped the Sun their God, as the ſaid *Boemus* recordeth, Writing of their manners and cuſtoms.

9. Dr. *Francis White*, late B. of *Ely*, in his Book againſt *Theophilus Brabourne* (*g*), ſpeaking of the *Pagans* in general, telleth us, that they Worſhipped the Sun.

(g) *White p.* 197.

Now

Now to take off the *Iſraelites* from this Idolatry, ſo generally practiſed by the Nations, the Lord uſed divers means; of which this was one, that they ſhould not have the day of the Sun for the day of his Worſhip, but the day before that: but of this in the next Chapter.

CHAP. X.

The means God uſed to take the Iſraelites *off from Worſhipping the Sun.*

THE *Iſraelites* living in *Egypt* were deeply tainted with the aforeſaid *Aſſyrian* Idolatries which the *Egyptians* from them had learnt and ſet up. Doctor *Heylin* proveth out of *Cyril* that the *Jews* Worſhipped the Sun and Moon, and Hoſt of Heaven, as in thoſe times the *Egyptians* did. And to the end they might acknowledge God alone to be the Creator; their Sabbath day was ſet unto them, &c (*a*).

(a) *Heyl. hiſt. part* 1. 74, 75, 76.

It is very true indeed that Doctor *Heylin* ſaith of them, touching their Idolatries. Inſomuch, that when the Lord brought them out of *Egypt* to be a peculiar people to himſelf, God then uſed many means to draw them off from Worſhipping the Sun, Moon, and the reſt of the Planets, all called the Hoſt of Heaven, whereof the Sun was the chief.

Firſt, God gave them a ſpecial charge that thenceforth not any of them ſhould ſerve the Sun, or Moon, &c. And that if any Man or Woman among them ſhould be known to ſerve the Sun, or Moon, or any of the Hoſt of Heaven, then the party, whether Man or Woman was to be ſtoned to Death without mercy. *Deut.* 17. 2, 3, 4, 5.

Secondly, God charged them not to ſpeak of thoſe Gods, or to have their names come out of any of their mouths, *Exod.* 23. 13. They might not call the days of the week by the names of the Planets, the day of the Sun, the day of the Moon, &c. as other Nations did, and do for the moſt part: but they called them thenceforth *the firſt of the Sabbath, the ſecond of the Sabbath*, &c. Inſomuch that all the Evangeliſts in recording the day and time of our Saviours Reſurrection, ſay not, *In the morning of the day of the Sun*, as other Nations commonly called that time, and we now, *In the Sunday morning*; but, *In the morning of the firſt day of the Sabbath*: ſo did they call our Sunday. St. *Paul* alſo, though he wrote to the Church in *Corinth*, yet writing in the behalf of ſome *Jews* in *Judea* that were in want, called their weekly meeting day, not the day of the Sun, as the *Gentiles* call'd that day, but the firſt day of the Sabbath, 1 *Cor.* 16. 2. being the proper name thereof with the *Jews*.

It is true that St. *John* (though he was a *Jew*, yet writing not to the *Jews*, but to the *Gentiles* lately converted (*b*), that is, to the ſeven Churches of *Aſia*, *Rev.* 1. 4.) called *our Sunday*, not by the name

(b) *Diod. in loc.*

of

of the day of the Sun as the *Gentiles* called it, nor by the name of the *first day of the Sabbath*, as he and the *Jews* commonly called it, but he called it *The Lords day*. *John* called it not the day of the Sun, for he was a *Jew*; nor did he call it *the first day of the Sabbath*, for that he wrote to the *Gentiles*, to whom the name of the *Sabbath* was odious, as was the name *of the day of the Sun* to the *Jews*; and we find not that *Christians* who descended of the *Gentiles*, did in many years after this use the name of Sabbath in their Writings: nor did the *Jews* use the name of *the day of the Sun* in theirs. But *John* called it the *Lords day*, being as truly the Lords day with the Churches of the *Gentiles*, as was the Saturday with the *Jews*.

Thirdly, the Lord caused them to alter their times which were measured out to them by the course of the Sun, as years, months, weeks and days. Whereas their year before began in *Tisri*, when the Sun was in the Autumnal Equinox; they must thenceforth begin the same, when the Sun is most remote from it, that is, in *Abib*. *Abib* now must be their first month, and *Tisri* their seventh, which was their first before. *See chap.* 4. Their weeks were then wholly altered: the day of the Sun, which was the *Gentiles* seventh Sacred day (as I shall shew anon,) *See chap* 15. must thenceforth be with them a common or ordinary work-day; and the day which they must have for their seventh Sacred day, was thenceforth to be that day, which the Lord pointed out unto them by *Moses*, that is, the day following their six days of gathering Quails and Manna, *Ex.* 16. 23. 26. when they were ready to perish through want of Food. Also to draw the People unto an awful obedience hereto, and that they might not think it to be an innovation raised by *Moses*, (as the Heathen generally thought it to be (*a*) the Lord confirmed this new order of their week-days miraculously; insomuch as on that seventh pointed out unto them for their Sabbath, there was no sign of Manna to be seen; and the portion thereof gathered the day before, and kept unto their Sabbath-day, stank not. The miraculous feeding them many years after this manner bred in them a custom of observing the week according to this new assignment. The Lord by *Moses* caused them to alter the beginning of their days of the week too, for whereas before they began their days, as other Worshippers of the Sun did, at the first appearance of the Sun in the Horizon, counting the first hour of their day to begin at Sun-rising, thenceforth they must begin their day for the service of God, when the Sun is furthest off from his rising. Sun-rising was the time when the *Gentiles* began their Worship to the Sun, but theirs must begin at Sun-setting. Their evening Sacrifice, was their prime Sacrifice. *Psal.* 141. 2. Their Feast of the Passover must be at the setting of the Sun, *Deut.* 16. 6. and their Sabbaths must begin with the evening; from evening to evening were they to celebrate their Sabbaths, *Lev.* 23. 32. that so they may the better remember and acknowledge the Lord God their Creator and Governour; that it was he, and not the Sun, Moon or Host of Heaven, that wrought their great deliverance in bringing them out of *Egypt*.

(a) *Cornel. Tac. Diurn. l.* 21. *Trog. Pom. l.* 36.

Fourthly,

Fourthly, To bring the *Iſraelites* into the greater diſlike and deteſtation of Worſhipping the Sun towards the Eaſt, as the Nations did, the Lord would that they ſhould turn their breech or back-parts toward the Sun-riſing when they Worſhipped him. The Idolatrous Nations in thoſe days, when they Worſhipped the Sun, Moon, or any of the Hoſt of Heaven, bowed towards the Eaſt, that is, towards the Sun riſing in Honour of the Sun; but now in contempt of that Idolatry, the *Jews* were to have their faces toward the Weſt or Sunſetting; and their breech toward the Sun-riſing, when they bowed and Worſhipped God. The Holy place therefore in the Tabernacle was toward the Weſt, as D. *Willet* proveth (*a*). And when the Temple of God was built, the houſe of God was ſo placed in the inner Court, as that they who came thither to pray, when they bowed, had their Poſteriours, (as it is in the Hebrew) towards the Sun-riſing, and their faces Weſtward towards the houſe of God.

(a) *Willet. Syn. Con. 9.*

5. Laſtly, The day of the Sun muſt no longer be their ſeventh Sacred day. The having that day Sacred might have nurſed them in, or have drawn them again to the ſaid Idolatry of Worſhipping the Sun; but that they might be taken wholly off from it, the day of the Sun was to be with them common or prophane, and another day, the day before the day of the Sun, even that which was the ſeventh from their firſt gathering Quails and Manna. *Exod.* 6. 12, 13, 23, 26. The day which the Antient *Saxons* called the day of *Seater*, and we from them *Saturday*, was thenceforth to be their ſeventh-day Sacred.

Yet all theſe courſes which the moſt wiſe God took with them prevailed not, they would not be reclaimed from their Idolatry, they were reſolved to uphold their wicked cuſtom; not only the meaner ſort, but *the Kings of Judah, the Princes, the Prieſts and wicked Prophets, Loved, Sought, Served, Worſhipped, and Walked after the Sun, Moon, &c. Jer.* 8. 1, 2. Great charges were their Kings at, for making Horſes and Chariots, which they Dedicated to the Sun; the which good *Joſiah* afterward in zeal to the Lord of Hoſts did burn with fire. 2 *Kings* 23.11. Yet could he not root out this monſtrous abomination of VVorſhipping the Sun, but they ſtrengthned themſelves therein, inſomuch that even in the Temple of God, in the place where they ſhould VVorſhip the Lord of Glory, with their faces VVeſtward towards the houſe of God, they would in a moſt high contempt Worſhip the Sun; and bow with their breech towards the houſe of God, having their faces towards the Sun-riſing; Of which contempt the Lord complaineth to his Prophet *Ezekiel*, to whom he ſhewed their great abominations, and greater, yea and greater than thoſe; at length he ſhewed him this which outpaſſed all the other. *Turn thee again*, ſaith the Lord, *and thou ſhalt ſee greater abominations than theſe, and he brought me into the inner Court of the Lords houſe, and behold, at the door of the Temple of the Lord, between the Porch and the Altar, were about five and twenty men, with their Poſteriors toward the Temple of the Lord, and their faces toward the Eaſt: and they VVorſhipped*

ſhipped the Sun towards the Eaſt. Ezek. 8. 15, 16. The Women were reſolute to Worſhip the Moon too, after the manner of the Heathen, *We will certainly do,* ſaid they, *Jer.*44. 17,18. *whatſoever thing goeth out of our own mouth, to burn incenſe to the Queen of Heaven, and to poure out drink-offerings unto her, as we have done, we and our Fathers, our Kings and our* Princes, *in the Cities of* Judah, *and in the ſtreets of* Jeruſalem, *&c.* The Heatheniſh Women againſt their time of Child-bearing, ſought and implored the Moon for eaſe and ſafety; the like cuſtom the *Hebrew* Women ſeemed to have had, who did knead their Dough to make Cakes to the Queen of Heaven, *Jer.*7. 18. Of this I will be ſparing of my own, but deliver you the very words of that Learned *John Gregory*, as he layeth them down in his *Aſſyrian Monarchy* thus. *The* Aſſyrians *VVorſhipped the Moon under the name of* Mylitta, which word *Scaliger* hath well noted, in their Language ſignifieth *Genetricem*, in which ſenſe it may not unaptly be applyed to the Moon. The reaſon he gives for it, is, for that; *If the Moon did nothing help the ſecond cauſes in Generation, yet in the bringing forth it is evident, for this is moſt certain, though every Mid-wife hath not obſerved ſo much, that the moſt eaſy delivery a VVoman can have, is always in the increaſe toward, and in the full of the Moon, and the hardeſt labours in the new and ſilent Noon; which was the reaſon that the Mid-wives heretofore,* (he meaneth among the *Jews* as well as the *Heathen*) *did always in ſuch a Caſe implore the aid of that* Planet, *for the ſafe and eaſie delivery of their Infants; an example hereof you may have, one among many in the Comedy* (a), *where the VVoman in the extremity of her Travel cries out to the Moon,* Juno Lucina fer opem, *and this amongſt others muſt needs be a reaſon why the* Aſſyrians *VVorſhipped the Moon, and why they VVorſhipped her under that name. The* Prophet Jeremy *maketh mention of this VVorſhip in the ſeventh Chapter, where he calleth the Moon the Queen of Heaven, as our* Engliſh *Tranſlation hath very well rendred. The reaſon which he giveth why the VVomen called upon the Moon at ſuch times, I omit here to relate, being the ſame which Phyſicians commonly do give. The Prophet addeth that the VVomen made Cakes to this Queen. This Cuſtom of offering Cakes to the Moon, our Anceſtors may ſeem not to have been ignorant of; to this day our VVomen make Cakes at ſuch times, yea the Child it ſelf is no ſooner Born, but 'tis Baptized into the names of theſe Cakes, for ſo the VVomen call their Babes Cake-Bread.* So much *John Gregory*, and more.

(a) *Terent. Andria.*

Though *Iſrael* forſook the Covenant of their God, and went a Whoring after the Gods of the Nations, chiefly after the Sun: yet the Lord was not wanting, in affording the many means aforeſaid for reclaiming them, whereof this was not the leaſt, in that he took them off from the memory of the day of the Sun, and aſſigned unto them the Saturday for their Sabbath. Concerning which we may truly ſay, that as their Sabbath-day was their ſeventh day from their firſt gathering Quails and Manna, and as it was to begin at Sun-ſetting (which *Moſes* termed the ſeaſon that they came out of

Egypt) *Deut.* 16. 6. ſo was it Ceremonial; a ſign and token whereby they were known to be Gods peculiar People, *Exod.* 31. 13. and diſtinguiſhed from all Nations that adored the Sun. Unto the obſervation of which ſeventh day, from their firſt labouring for Manna were they bound, and none but they; and they no longer than till the coming of him, of whom *Moſes* their Captain ſaid, *A Prophet ſhall the Lord your God raiſe up unto you of your Brethren like unto me, him ſhall ye hear*, Acts 7. 37. *Even Jeſus Chriſt who is the Captain of our Salvation*: Heb. 2. 10. who is greater than *Moſes*, who brought us out of a greater bondage than *Moſes* did the *Iſraelites*, and who gave us not Quails and Manna, but his own fleſh; he gave us the true Bread that came down from Heaven, that we might live through him. After whoſe coming, as all other ſhaddows and Ceremonies, ſo this of their Saturday-Sabbath from Sun-ſetting to Sun-ſetting did vaniſh alſo. The day of Saturn was thenceforth no more Holy than the day of the Sun. The *Jews* might as lawfully, with their general conſent, have kept the Sabbath on Sunday as on the Saturday. St. *Pauls* practice taught Chriſtians then, that difference of days was taken away. *Unto the Jews*, (ſaith he) *I became as a Jew*, 1 *Cor.* 9. 20. When he was with the *Jews* he kept the Saturday-Sabbath as the *Jews* did, *Acts* 17. 2. *and* 18. 4. *and* 13, 14. 42. But when he was with the *Gentiles* that were turned unto Chriſt, and imbraced the Goſpel, he obſerved and kept the ſame ſeventh Sacred day they did, which with them was called the day of the Sun, on which day they uſually met together, 1 *Cor.* 16. 2. *Acts* 20. 7. There aroſe no ſmall difference between the converted *Jews*, and the converted *Gentiles* hereabout. The *Jews* eſteeming the Saturday to be more Holy than the Sunday, condemned the *Gentiles* for Prophaners of the Sabbath, becauſe they obſerved not the Saturday: and for that they kept the day of the Sun, the *Jews* held them to be Worſhippers of the Sun as other *Gentiles* were. The *Gentiles* on the other ſide upbraided the *Jews* as ſuperſtitious, for their obſerving their ſet Holy-days, (whereof their Saturday-Sabbath from evening to evening was one) which were aboliſhed. This upbraiding and condemning one another in things indifferent, St. *Paul* ſpeaketh againſt, and writeth to the contrary in his Epiſtle to the *Romans*, Rom. 14. 5. and to the *Coloſſians*. Col. 2. 16. The *Jews* were no more bound thenceforth by the Law of God, to keep their Sabbath on the Saturday than on the Sunday. The Sabbath-day by the Lord Commanded to them, and to all in this Law, being not this or that day, but the ſeventh, relating to the ſix days of our labour before-going, is the ſeventh day of the week with all People. Now that it may the better appear what the ſeventh day of the week is, and that Sunday is the ſeventh day of the week with us, and generally with all Chriſtians, I will ſhew,

1. What ſome have held to be a week, in *chap.* 11.

2. What a week, and what the week is; and what the ſeventh day of the week is, in *chap.* 12.

3. The Antiquity of weeks, in *chap.* 13.

4. What

4. What hath been chiefly objected againſt the Antiquity of weeks in *chap.* 14.

5. That Sunday was the ſeventh day Sacred with the *Gentiles*, in *chap.* 15.

6. Why the *Gentiles* after their Converſion, continued Sunday to be their ſtanding day of the week for Gods Worſhip, though it had been before Idolatrouſly abuſed to the Worſhip of the Sun, in *chap* 16.

CHAP: XI.

The Opinion of ſome concerning weeks. How it's hatched from the Earths ſuppoſed plainneſs.

IT hath been the general Opinion, not only of the Vulgar, but of the Learned alſo, that the ſeventh day commanded us in this Law, hath relation only to the ſix work-days of the Lord God, and not to the ſix work-days with men, as if the meaning of theſe words of the Commandment, *Six days ſhalt thou labour and do all thy VVork, but the ſeventh day is the Sabbath to the Lord thy God,* (ſo it is in the *Hebrew*) ſhould be thus: *The ſix days in which I wroutgh when ICreated all things, ſhall be thy ſix work-days, in them thou ſhalt do all thyVVork, but the ſeventh day wherein I reſted, thou ſhalt reſt, and do none of thy VVorks on any part of that day; but ſhalt keep that day Holy, it is the day of my Reſt.*

From hence they will have a week to be none other with any People, but ſeven ſuch days, whereof the ſix former days be the ſame with the firſt ſix days of the Creation, and the ſeventh be the ſame with the day of Gods Reſt. Weeks in uſe with the *Jews* they held to be ſuch; the firſt ſix days of their week, to be the ſame with the ſix days on which God wrought; and their ſeventh day, which was from Friday at the ſetting of the Sun to Saturdays Sun-ſetting, to be the very day of Gods Reſt. Though Sunday be the day following the ſix days of labour with us, and on which we reſt from our labour, having wrought ſix days before, yet we do not reſt on the ſeventh day (as they ſay) according to Gods example; but on the firſt day: from Sunday to Sunday they will not have to be a week, but from Saturday to Saturday only.

And from hence do they, who deny the Morality of the ſeventh-day-Sabbath teach and write, that the boundary or ſeventh day of the week muſt be the day of Gods Reſt; and that the day of Gods Reſt was the very day which God Bleſſed and Sanctified, and in this Law commanded to be kept holy, and that the *Jews* Sabbath only was the ſeventh day Sabbath, which in this Law is commanded to be obſerved Holy; and that the *Jews* Sabbath-day being Ceremonial, and aboliſhed by the coming of the Meſſias,

the seventh-day-Sabbath in this Law expresly commanded to be Sanctified, is abolished also, and not to be observed by *Christians*; and that sithno other set day is instituted in stead thereof by any Divine Authority, it resteth in the bosom of the Church or Magistrates, to appoint what day they please for Gods publick Worship.

Though all and every of these be very false, yet are they all by these men held to be even as true as their Creed; they little considering from how unsound and rotten a root, these and every of them have had their first spring, and that is from a supposal that the Earth is plain, and not round.

It is an odd, but an Old conceit of some Philosophers, which afterward was held and maintained by the Antient Fathers, that the Earth was not round, but plain as a Cnampaign-field. They thought there could be no dwellers under the earth which go foot to foot against us: and that if there should be any Antipodes imagined, yet them not to be *Adams* Posterity, whom they held to have all dwelt upon the Earth, and to have been all drowned except eight persons, when *Noahs* flood covered all the face of the Earth. So strong did this Opinion prevail with the said Fathers, as that whoever held the contrary, was counted near as bad as an Heretick. Witness *Vigilius* whom some call *Virgilius*, who was complained of by *Boniface* unto *Zachary* then Pope, and was degraded for holding that there were Antipodes, and that they had a Sun and Moon to shine unto them as well as to us. This story may be seen in *Aventine* (*a*), and in *Baronius*, who sought to cover the fact with fig-leaves.

(*a*) *Aven. Annal. Bar. l.* 3.

Now that the Adversaries to the Morality of this Law held all those tenents before-said and that they all sprang from this errour of the Earths supposed plain superficies, I will next shew. For the clearing whereof I need not cite many of them, one may serve for all, being approved by them all. Neither will I tell here all that he Writes hereabout, but that which chiefly concerns the point in hand.

Mr. *Ironside* a Reverend Divine, and of singular gifts and Parts, but oversswayed by the stream of late times, doth in his book called the *Seven Questions of the Sabbath*, Dedicated to the late Arch-Bishop of *Canterbury VVilliam Laud*, tell us.

First, That it is necessary, not only for the Learned, but also for the weak and inferiour sort of People, to know to a minute when the Lords-day or Sabbath doth begin, and when it doth end, and that for two special reasons. The one is for the Peace and quiet of their Consciences, which else would be wounded and disquieted. The other is, for that unless the very day and the whole day be kept to a minute, all the duties done on that day are lost. His words words are these.

It is necessary to inquire of the dimensions of this day, of what duration and continuance of time it must be (*b*). *Amongst those things which disquiet and perplex the Consciences of the weak, concerning the Lords day, this is not the least; where it is to begin,*

(*b*) *Bunf. 7. Quest. pag.* 2.

begin, and how long it laſteth. For God requiring of us perfect and intire obedience, without diminution or defalcation; unleſs every minute of time, which the Lord requireth of us as his tribute and homage, be duly tendred to him; our whole labour beſtowed upon the parts and pieces of the day is not regarded (a). It is alſo that which concerns the moſt ſort of our inferiour People *to be ſatisfied in, leſt the Commandment requiring one thing, their imployments another they many times wound their Conſciences, and rob themſelves of that Peace, which otherwiſe they might enjoy (b).*

(a) *Pag.* 126.

(b) *Pag.* 127.

2ly, That God might have his due tribute, and the weak (if they will) may keep their Conſciences quiet in obſerving the true and full time of the Sabbath, he ſetteth down the preciſe day of the Sabbath (as he conceiveth) and the exact time to a minute when the Sabbath-day is to begin. As for the day, he tells us that the Sabbath-day, muſt be preciſely the day of Gods Reſt; Thus,

Aſſoon as God had ended his Work, he ordained and appointed, that the ſeventh day, the day of his own Reſt, (elſe he will not conceive that it can be the ſeventh day) *ſhould be that on which the Church ſhould reſt (c) Unleſs we reſt that very ſeventh day in which God Reſted, we no more reſemble his Reſt, than a man that hath a Ladder reſembles* Jacob *that had a Viſion of a Ladder (d).*

(c) *Page* 21.

(d) *Page* 90.

As for the exact time when the Sabbath is to begin and end, he tells us, that the very minute in which the Sun is in the Horizon at his riſing, is the true beginning of the day, and he proveth that it muſt ſo be, for that when the fourth day at the Creation began, the Sun was then in the Horizon at his riſing, ſo that any of the inferior ſort of People, he before ſpake of, may by looking in his Almanack, tell to a minute (if Mr. *Ironſides* rule fail him not) at any time throughout all the year, and in any place throughout the World, when the fourth day of the Creation, and the very day of Gods Reſt, and ſo conſequently when the Sabbath beginneth. Theſe are his words.

If the natural day be meaſured by the Revolution of the Sun, *as all confeſs, ſure it is that untill the Sun begin his courſe, the day cannot begin. At what time now did the Sun ſet forth, upon the fourth day at the Creation? Common reaſon will ſay, when he firſt appeared in the Horizon. The riſing therefore of the Sun in the Horizon, muſt needs be the firſt* Period *of the Natural day (e).*

(e) *Ironſ.* 7. *Queſt. page* 12. 3.

3ly, He tells us that the *Jews* Sabbath-day was the day of Gods Reſt; and the ſame with that which God bleſſed and ſanctified, making no difference between all theſe three. His words are theſe.

That particular Sabbath-day given unto the Jews, *even the day of Gods Reſt, is not a Sabbath, but the Sabbath, even that which God ſanctifyed. The Sabbath muſt be the ſame with the ſeventh, or elſe there is no tolerable ſenſe or congruity in that Law. (f)* Whereas he ſaith the ſame

(f) *Page* 70.

ſame with the ſeventh, he meaneth by the ſeventh, the ſeventh day from the Creation, even the very day of Gods Reſt, which he proved to begin at the riſing of the Sun like as the fourth day did.

Now whereas ſome may, and that not without juſt cauſe, doubt how the day of Gods Reſt which began at Sunriſing (as he ſaith) and the *Jews* Sabbath, which ever began at the ſetting of the Sun whereſoever they dwelt, could be one and the ſame day. Sith that they, as well in reſpect of their beginnings, as alſo in reſpect of their endings are Heavenly wide the one from the other: even as far as the Sun-riſing is diſtant from Sun-ſetting; between both which there muſt be half a days difference. And ſo the day of Gods Reſt muſt begin either at Sun-riſing before the *Jews* Sabbath day began; or at the Sun-riſing after. If at the Sun-riſing before, that is, on the Friday morning; then the *Turks* Sabbath (ſo Doctor *Heylin* (*a*) calleth it) may more truly be called the day of Gods Reſt, than that of the *Jews*: But if at the Sun-riſing after; then our *Chriſtian* Sabbath-day ever began on the day of Gods Reſt, the which the *Jews* Sabbath never did.

(a) *Heyl. part.* 1. *page* 48.

For the wiping off this, and all ſuch doubts, Mr. *Ironſide* tells us both at what time, and alſo by what means the day of Gods Reſt and the *Jews* Sabbath was made to be one and the ſame day; which were always two before. His words are.

When God Commanded the Jews *their Sabbaths from evening ot evening, the order of the Natural day was inverted by him; not ſo much looking to the number of four and twenty hours, as to the time of* Iſraels *deliverance out of* Egypt, *which began when the Paſſover was eaten at Even* (*b*), *&c.*

(b) *Iron. p.* 138.

His meaning in theſe his Words may be conceived to be this: When God Commanded the *Jews*, after their coming out of *Egypt*, to keep their Sabbath on the Saturday, and to begin the ſame at the Sun-ſetting of the day before-going, that is, on Friday at the ſetting of the Sun, God miraculouſly at an inſtant turned the Eaſt into the Weſt, and ſo the place of Sun-riſing came unto the place of Sun-ſetting ſo cloſe, as they kiſſed each other, as he ſaith, *the end of one contiguum is the beginning of the other* (*c*). If ſuch ſhould not be his meaning; it is not to be conceived how he ſhould make Sun-riſing, and Sun-ſetting, or the day of Gods Reſt, which he ſaith, began at Sun-riſing, and the *Jews* Sabbath, which began at Sun-ſetting, to be one and the ſame.

(c) *Iron. p.* 138.

Fourthly, and laſtly; He tells us that the obſervation of the Sabbath is abrogated; this error is ſtrong with him, becauſe the *Jews* Sabbath-day is abrogated; he thinking no difference to be made between the *Jews* Sabbath-day, and the Sabbath day here in this Law Commanded to be kept Holy; whereas they differ, as doth the *ſpecies* from its *Genus*. And from hence he inferreth that it wholly reſteth in the power of the Church, and Magiſtrates to appoint the time for Gods publick Worſhip. His words are theſe.

The

The obſervation of that Sabbath which is pretended to have been Commanded Adam *in* Paradiſe, *is abrogated by Chriſt, as he is the Meſſias, even that day on which God Reſted, and which he Sanctified (a).* (a) *Iron. pa.* 12. *The Letter of the Law of Moſes being wholly Ceremonial, it muſt be, that the determinate time of Ceſſation from VVorks, together with the manner, in regard of the ſtrictneſs thereof is wholly left to the power, and wiſdom of the Church, and Magiſtrate (b).* (b) *pag.* 225.

Now if any reaſonable man will weigh theſe tenets of Mr. *Ironſide*, he may plainly perceive that they, and every of them do flow from the ſuppoſal of the Earths plainneſs. If this be true, ſo muſt the other: and if falſe, then ſo muſt all, and every of the other be falſe alſo: they all either ſtand, or fall together: and ſo will their contraries alſo, iſſuing from the Earths roundneſs. For,

Let it be granted that the Earth is plain, all theſe following will be true and not otherwiſe.

1. There is but one Horizon to all Nations and places.

2. The Sun was in the Horizon at his riſing, whenon the fourth day of the Creation he firſt appeared, and began his courſe for that day.

3 The riſing of the Sun in the Horizon, was the firſt period of the fourth day, and of the ſeventh day, the day of Gods Reſt.

4. Men who can tell exactly, when it is Sun-riſing with them, may tell to a minute when the day of Gods Reſt doth begin with them in any place.

5. Every week-day is the ſame day in all places, all having the ſame Sun-riſing.

Let it be granted that the Earth is round, all theſe following will be true, and not otherwiſe.

1. Every Nation and place have a ſeveral Horizon differing from other.

2. The Sun when he firſt appeared, was directly over ſome part of the Earth or other, and ſhone moſt gloriouſly on half the Earth; making it to be noon then in the place under him, and in all places of the ſame Meridian. The Sun cannot properly be ſaid to be then in the Horizon, unleſs it be meant to ſome particular place or other; as in the Horizon to *London, &c.*

3. The firſt period of the fourth day, and ſo of the day of Gods Reſt, was noon in ſome places, and one, two, three, &c. of the Clock in the afternoon in ſome, and eight, nine, ten, &c. of the Clock in the forenoon in ſome other places.

4. The wiſeſt man on Earth cannot tell, either at *York*, or at *Rome*, or at any other place, the juſt time when the day of Gods reſt did or doth begin, within eleven hours of our day.

5. As People are diſtant in place, ſo have they different Horizons, and as their Horizons differ, ſo do their week-days from being the very ſame. 6. The

6. The ſeventh day, even the day of Gods Reſt, is the ſeventh day of the week with all People, as well in *Dublin*, *Salisbury*, *Jeruſalem*, *Virginia*, *Japan*, as in all other places, all having the ſame Horizon. Though the day of the coming of the Son of Man in Glory be unknown, and likewiſe the hour, whether at midnight, or at the Cock-crowing, or at the day-dawning; yet if it ſhall be on the Saturday with ſome, it ſhall be on the Saturday with all; and if it be at midnight with ſome, it ſhall be at mid-night with all; or if at the Cock-crowing or at the day-dawning with ſome, then ſo ſhall it be with all.

7. As the ſeventh day from the Creation, even the day of Gods Reſt, is the Saturday, that is, the ſeventh day of the week with all People, ſo be all the ſix days of the Creation, the ſame with the ſix days of the week with all People.

8. The ſeventh day which God bleſſed and ſanctified, and commanded in this Law to be kept Holy, was the very day of Gods Reſt, which (after God had inverted the day, turning morning into evening) came to be the ſame day with the *Jews* Sabbath where ever they dwelt; and began at Sun-ſetting in all places wherever the *Jews* abode, as in *Arabia Jeruſalem*, *Babylon*, *Roome*, *Spain*, *Ophyr*, and in all other places, where the *Jews* had never any abiding place; for all places having one and the ſame Horizon, muſt have their day to be one and the ſame, and to begin at one and the ſame time.

6. The day of Gods Reſt, which is the ſeventh day from the Creation, is the ſame Univerſal day with all People, but it cannot be the ſame day of the week with all People. If the day of Gods Reſt be Saturday with ſome, it muſt needs be Friday or Sunday with ſome other People. So likewiſe the time of Chriſts coming to Judge the World, if it be on the Saturday with ſome, it will not be on the Saturday with all, but on the Sunday or Friday with ſome others, alſo if it be at mid-night with ſome, it ſhall be at Cock-crowing with other ſome, and at day dawning with ſome others, but it will not be at mid-night with all: nor at Cock-crowing, nor at day-dawning with all.

7. As the day of Gods Reſt cannot be the Saturday, nor the ſeventh day of the week with all People: ſo cannot the ſix days of the Creation, be the ſame with the ſix days of the week with all People.

8. The ſeventh day which God Bleſſed and Sanctified, and Commanded in this Law to be kept holy, was not the day of Gods Reſt. For this cannot any where be known when it beginneth or endeth, and if it ſhould be known, yet all Gods People in all places could not keep the ſame, though they had never fallen by *Adam*. And whether there was or was not an inverſion of the day made as aforeſaid, yet the day of Gods Reſt could not be the ſame day with the *Jews* Sabbath: for this they did or might keep from Sun-ſetting to Sun-ſetting, in *Arabia*, *Jeruſalem*, *Babylon Rome*, *Spain*, *Ophyr*, and in all other places of their abode: but the day of Gods Reſt they did not, nor poſſibly could they keep the ſame from Sun-ſetting to ſun-ſetting, in all places where any of them had their abode, unleſs the ſurface of the Earth had been pleid, and

9. The *Jews* had not rested on the seventh day according to Gods example, had they not rested on that very seventh day on which God Rested.

9. The *Jews* neither did, nor could keep that very seventh day on which God Rested, in all places, as hath been shewed. But as we according to Gods example, work six days, and rest the seventh, so did they. As the Sunday with *Christians* was ever the day following their six days of labour, so was the Saturday with the *Jews*.

10. The *Jews* Sabbath day, being the day of Gods Rest, and the day which God appointed by this Law to be kept Holy, is wholly abolished, and abrogated by the coming of the Messias, and no other day is commanded by the Lord instead thereof, therefore it now resteth in the power of the Church and Magistrates to appoint what day they please for Gods publick Worship.

10. The *Jews* Sabbath-day was not the day of Gods Rest, as hath been shewed. Neither as it was the Saturday, their seventh from their first gathering Quails and Manna: Nor as it began at the setting of the Sun, was it directly by this Law Commanded to any. In these respects it was Ceremonial and abolished. That which is expressed in this Commandment, they and all else are still bound to; which is, that having wrought the six days of labour, they rest on the seventh day according to Gods example, and keep it holy to the Lord. From this neither they nor any else living is freed. It is Gods Law, it will be great impiety, and intrenching into the Prerogative of the most high God, for any Persons whatsoever, and under any pretence soever, to seek the alteration or change hereof: or to set and appoint any other day for Gods publick Worship, in the stead of that which he himself hath set and appointed.

If the Earth be plain, all and every one of the ten before-going are true; but if round they must be all false.

If the Earth be round, all and every one of the ten beforegoing are true; but if plain, they all must needs be false.

I Having now shewed the Opinion of the most concerning weeks, and the ground from whence that and many other errours sprang, among which this is none of the least; *That the day of Gods rest, the precise seventh day from the beginning of the Creation, was the seventh day, which God Commanded his Church in this Law to keep Holy*, as if the seventh day which God Blessed

and Sanctified, and commanded us in this Law ſhould not relate to the ſix days labour of the week in uſe with men where they live, but to the ſix firſt days of the Creation, and ſo ſhould be with People whereever they dwell, the very day of Gods Reſt; from whence all our many and great contentions about the Sabbath have been raiſed and foſtered: I will in the next ſhew what weeks are.

CHAP. XII.

What a Week is.
The Seventh day of the Week is the Lords day.

A Week is the ſpace of time made by ſeven whole days without intermiſſion.

By ſeven days, I mean ſeven ſuch days as are all of one and the ſame kind. If any of them be Horizontal days, they are all to be Horizontal days, ſuch as were the ſeven days of the Week with the *Jews*. And if any be Meridional, they are all to be Meridional days, as are the days of the week with *Chriſtians*. The *Jews* Sabbath, or ſeventh day was from Sun-ſetting to Sun-ſetting; therefore ſo ſhould the ſix days of their week be alſo. The ſix days of our week are from mid-night to mid-night, and therefore the ſeventh is not to be from Sun-ſetting to Sun ſetting, but from mid-night to mid-night alſo. The ſeventh day muſt relate to the ſix days before-going. The ſeventh day, which was the day of Gods Reſt, cannot relate to the ſix days of work with any People: Nor can the ſeventh day of the week with any People relate to the ſix days of Gods Work at the Creation; theſe were not of the ſame kind of days with the week-days that now are, or at any time heretofore have been, or can be in uſe with men, as I have already fully proved. *See Chap.* 5.

That ſeven whole days without intermiſſion from any time, as from Sunday to Sunday, or from Saturday to Saturday, or from Munday to Munday is a week may appear.

Firſt, From the ſeveral names and appellations by which a week is called with People of ſeveral Tongues and Languages. Our Antient *Saxons*, and we from them call it Sennight; and two ſuch weeks fortnight; that is, ſeven nights, and fourteen nights. The Romans called it *Septimana*; that is, ſeven mornings, taking the morning for the whole day, as the *Saxons* did the night. With the *Greeks* it was called ἑβδομάς, which is defined to be *Intervallum ſeptem dierum*: That is, ſeven days. The *Hebrews* called a week not ſeven nights, as the *Saxons* did, nor ſeven mornings, as the *Romans* did, but as the *Greeks* did שבעת ימים ſeven days, or שבוע that is, a ſeveny of days.

Secondly, Frequently in Holy Scripture, ſeven days from any ſet time is counted

counted a week. *Laban* bade *Jacob fulfill her her week*: *Gen.* 29. 27. meaning the ſeven days of *Leas* Marriage; Such was the uſual time for Marriage-feaſts in thoſe days. *Judg.* 14 10, 12. If a Woman was at any time delivered of a Man-child ſhe was to be unclean ſeven days; or a week: but if ſhe was delivered of a Maid-child, *Lev.* 12. 2, 5. ſhe was to be unclean שבעים, that is, two weeks: And ſo is it in our laſt Tranſlation. The Lord appointed the *Jews* to count for their feaſt of *Pentecoſt* called their feaſt of Weeks, thus; *On the morrow after the First-day of the Paſſover* (which never fell on the ſame day of the week two years together) ſhalt thou number unto thee ſeven weeks, *Levit.* 23. 11, 15, 16. *Deut.* 16. 9. So that it is evident, that theſe their weeks for meting out unto them their Feaſt of *Pentecoſt*, began from different times, or days of their Sabbatical week.

Thirdly, ſeven days ſo ſucceeding each other, as that their boundary be the *ſeventh day*, every indifferent man will grant to be a week. But ſuch may be from any ſet time, or day. Such were the ſeven days of unleavened bread: they began ſometimes on Monday, and ſometimes on Tueſday, and ſometimes on other days, and never two years together on one and the ſame day of the *Jews* Sabbatical week. Yet were thoſe ſeven days a week with them, even their week of Sweet Bread; the boundary whereof was the *ſeventh day*. *Lev.* 23. 8. *Deut.* 16. 8. *Exod.* 12, 16. There is no difference made either in reſpect of Letters, Vowels, or Accents between the *ſeventh day* of the week of ſweet Bread before-ſaid, and the ſeventh day of their Sabbatical week, which with them was the Sabbath-day of the Lord. The like is to be ſaid of the weeks appointed to their Prieſts for their judgment in the caſe of Leproſie, *Lev.* 13. 5. 27. And of the weeks of *Daniels* mourning, *Dan.* 10. 2, 3. By all which it is clear that a week is ſeven days ſucceeding each other from any ſet time, or day: and that if the firſt day thereof be known, the ſeventh day of the ſame will be known alſo.

Next, We are to know what the ſeventh day of the week is, being the day here in this Law commanded to be kept Holy.

There is much difference between a ſeventh day and the ſeventh day. Every day of a week is a ſeventh day; but only the boundary thereof is the ſeventh day of that week. In like manner, there is much difference between the ſeventh day of a week, and the ſeventh day of the week. The ſeventh day from the birth of a Child is the ſeventh day of a week, and the boundary thereof; then was the Child a week Old. The laſt day of the week of unleavened-bread was the ſeventh day of a week; and ſo was the ſeventh day appointed to the Prieſt in the caſe of Leproſie, as before was ſhewed; but it was not the ſeventh day of the week, of the week whoſe boundary is Sacred, and Commanded to be kept Holy. This week is the week κατ' ἐξοχήν, it hath ſome excellency in it, which other weeks have not: and that in reſpect of its Uſe, Conſtancy and Univerſality.

Firſt, It is more excellent than other weeks, in regard of its excellent uſe; which is to meaſure out to men, what days are common, and what are Sacred:

which are their six days in which they may work, & which is the Lords day in which they may not work; according to the Lords own standard held out unto us in this Law. *Six days shalt thou labour &c. But the seventh day is the Sabbath of the Lord thy God, &c.* God by this Law tyeth no Nation to a set hour, or time when to begin their week: nor by what names they should call the days of their week. But he tyeth all Nations that at what time soever they begin the week, they work not on the seventh day, but Sanctifie it: It is the Lords. All other weeks are for use inferiour to this. Other weeks may for to shew the just time for payments of monies, weekly or monthly billeting of Souldiers, taking of journeys, and for a thousand other reckonings in Civil affairs, but all inferiour in use unto this.

Secondly, Other weeks are more inconstant than this, they vary in one and the same place, or else continue but a short time. The weeks of Sweet Bread varied every year with the *Jews*, like as their Passover did, which never fell on the same week-day two years together, but were as unconstant as the Moon. Weeks for payments of moneys, billeting Souldiers, &c. are of short continuance. Of those that do use them, seldom or never do all of the same City or Town begin them at the same time; Whereas weeks in use for pointing out the seventh day Sacred are constant.

Thirdly, Other weeks are not generally in use with all. All do not billet by the week, nor pay, nor receive wages by the week, neither do men generally make their reckonings and Accounts by weeks. But weeks for measuring out the six days of labour, and the seventh day Sacred, have been in use with all People and Nations of any note and fame, not only with *Christians* and *Jews*, but also with *Turks* and *Heathen* Nations. Though the week was not the same with them all, and therefore their seventh day Sacred could not be the same with all; yet all had seven days to the week, and all had the seventh day of their week Sacred. The *Turks* seventh Sacred day with them called *Algama* is on our *Friday*, because on that day *Mahumet* fled from *Mecha* to *Jethrib* (a). The *Jews* kept their seventh Sacred day on our *Saturday*, beginning the same on *Friday* at the setting of the Sun, because at that time the *Israelites* first began their six days of gathering Quails and sustenance; as may appear in *Exod.* 16. And because at that time of the day their deliverance out of *Egypt* was assured and Sealed unto them, *Deut.* 6. 6. and also for the Lord Commanded them to do so. *Lev.* 23. 32. And *Christians* keep their seventh day Sacred on the Sunday, beginning the same with the morning; chiefly for that our Lord and Saviour at *Jerusalem* made his glorious Resurrection on the Sunday morning. The *Gentiles* also had the Sunday for their seventh Sacred day, though they kept it Sacred in honour of the Sun, of which I shall say more anon. *See chap.* 15. In these respects this week may truly be said to be more excellent than all other, and the boundary thereof to be not only the seventh day of a week, but the seventh day of the week.

(a) *Twiss. page* 119.

CHAP.

CHAP. XIII.

The Antiquity of Weeks proved.

THE Antiquity of weeks may be gathered.

First, From that it hath been the general practice of moſt Nations, to have juſt ſeven days to the week: and every particular day of the week to bear the name of the ſame Heatheniſh God, or Planet with them all; even with thoſe Nations between whom there was no commerce or traffick; and were unknown the one to the other. How can it be conceived, that many Nations ſhould have neither more nor leſs than ſeven days to the week, and to have the day of the Sun to be Sunday with them all, and the day of the Moon to be Monday with all, and ſo every week-day to be the ſame with them all, (except with the *Jews* and *Turks*, who only as far as I can read of, altered their week, the *Jew* beginning the ſame on the Sunday, and the *Turk* on the Saturday, for the reaſons before given) had not their Anceſtors (before ever they were diſperſed, far from the Land of *Shinar* and *Aſſyria*) under the *Aſſyrian* Monarchy, in the time the Planets were held the Gods of the World, ſo counted the week, and called every week-day by the name of the ſame Planet, as now generally we do.

They who ſhall be alive in *America* three hundred years hence, and ſee there ſo many Notions of different Tongues, and all to have juſt ſeven days to the week, and all to have Sunday for their ſeventh Sacred day and call every of their other week-days alike, will they not ſay or conceive that this could never have ſo happened, had not their Anceſtors in *Europe* obſerved weeks, and had juſt ſo many days to the week, and call every day of the week by the ſame names before ever they removed thence, and were diſperſed into ſo many and various Plantations in *America*? The like may we well conceive of the Antient *Saxons*, *Romans*, *Egyptians*, and other Antient Nations, that it could never ſo have happened, that every of them ſhould have weeks, and juſt ſeven days to the week, and every week-day to be called by the name of the ſame Planet with them all, had not their Anceſtors under the *Aſſyrian* Monarchs, who firſt ſet up the Idolatry of Worſhipping the Planets, obſerved ſeven days to the week, and called the week-days by the ſame names of the Planets, before they came to be Planted abroad in ſeveral Nations.

Secondly, *Adam* at firſt had no other meaſure to mete out his Age and time, but days and weeks. Theſe he had from the Lords Standard, who having wrought ſix days and reſted the ſeventh, did Sanctifie the ſeventh day. *Adam* knew all Creatures at the firſt ſight of them, and gave names to the Creatures ſuitable to their Natures. He knew them to be not Eternal, nor a year old, and therefore might as well know their Age to a day. When the Lord brought *Eve* unto him he knew her by ſight. He knew ſhe was not three days, nor a day Old. He knew that ſhe was made of him, and on the ſame ſixth

day

day in which he himſelf was made; and that the Lord on the next day reſted from his Works of Creation. By this Pattern and Standard of the Lord, he might mete out time by weeks before he could have any Experimental knowledge of months and years, which were afterward in time gotten by obſervation of the courſe of the Sun and Moon. And we find, that in Antient times there was much difference and variation in the count of years and months with People: Some had but three months, ſome ten, the *Jews* had ſometimes twelve, and ſometimes thirteen months to the year. Their months did alſo much differ for length, but never was the week counted to be more or leſs than ſeven days with any People.

Thirdly, From the Teſtimony of ſundry Learned and Pious Writers. *Chryſoſtome* thus, *Jam hinc ab initio doctrinam hanc nobis inſinuat Deus, erudiens in circulo hebdomadæ diem unum integrum ſegregandum, & reponendum ad ſpiritualem operationem* (a).

(a) *Chriſt Homil. 10. in Gen.*

Aug. Steuchius on *Gen.* ſpeaking of the ſeventh day, affirmeth it to be *in omni ætate inter omnes Gentes, venerabilis & ſacer.*

Beda in his *Hexameron* teſtifieth that the reſt of the ſeventh day *ſemper celebrari ſolebat.*

They who compiled the Book of Homilies, tell us, *That it is according to the Law of Nature to have a time, as one day in the week, wherein we ought to reſt from our Lawful works* (b).

(b) *Hom. for the time of Prayer.*

Mercer commended by Dr. *Heylin* for a Learned Proteſtant (c), is of opinion, that the firſt Fathers being taught of God, keep the ſeventh day Holy.

(c) *Heyl. part. 1. page 5.*

Philo Judæus alſo maketh this challenge, *Quis ſacrum illum diem per ſingulas hebdomadas recurrentem non honorat* (d).

(d) *Phil. de vita Moſ. l. 2.*

Joſephus to the ſame purpoſe, *Neque eſt ulla Civitas Græcorum aut Barbarorum: neque ulla gens ad quam ſeptimi diei, in quo vacamus, conſuetudo minimè pervenerit* (e)?

(e) *Joſ. Cont. App. l. 2.*

Fourthly, From the Teſtimony of Antient *Heathen* Poets ſuch as *Homer*, *Heſiod*, *Callimachus* and *Linus*, who have ſpoken very Laudably of the Creation of the ſeventh day (*f*). This knowledge of the Creation, and of the ſeventh day, and conſequently of the count of days by ſevens or weeks, they could not have but by Tradition, or from the Books of *Moſes*. From the Books of *Moſes* doubtleſs they had it not, for they were not Extant in the Greek Tongue, until *Ptolomie* prevailed to get ſeventy two Seniors of the *Jews* to turn them into Greek, which was many hundred of years after *Homer*. While as the Kingdoms of *Iſrael* and *Judah* flouriſhed, the *Gentiles* could never get the leaſt parcel of Sacred Scripture. The *Jews* counted it to be an high Prophanation of the Books of *Moſes*, if they were any ways Communicated to the Heathen. *John Gregory* plentifully ſheweth and proveth, that before this interpretation was made by the ſaid 72 Seniors, the *Heathen* had no light from

(f) *Clem. Alex. Strom. l. 5.*

the Books of *Moſes* (*a*). If it ſhould be ſuppoſed that the Poets got the knowledge of the ſeventh day from the Books of *Moſes*, then muſt it be the *Jews* Satturday-Sabbath which they ſpake ſo Laudably of; but they knew that to be an Holy day with them no Antienter than *Moſes*. *Septimum diem more Gentis Sabbatum appellatum in omne ævum jejunio ſacravit* Moſes; *The ſeventh day with that Nation called the Sabbath* Moſes *made a perpetual Holy day*, ſaith *Trogius*(*a*); for which ſuppoſed Innovation brought in by *Moſes*, the *Heathen* generally envied them, and their Poets wrote very diſgracefully of them about their Sabbath-day. It was not then from *Moſes*, but by Tradition, that they had the knowledge of the Creation and of the ſeventh day.

(a) *Jo. Greg. diſcourſe of the ſeventy, &c.*

(b) *Trog. l. 36.*

Fifthly, *Gomarus*, who with all his might oppoſed the Morality of the Sabbath day, doth yet acknowledge, that *Adam*, *Methuſelah*, *Sem* and *Abraham*, had knowledge of the Creation and of the ſeventh day (*c*); And why not *Moſes* alſo, and thouſands beſide them? *Moſes* indeed had a full knowledge by Divine Revelation, and infallible Inſpiration by the Holy Ghoſt, which guided him in the Hiſtorical Relation of the Creation of all things and of the day of Gods Reſt, as well as of other things related in his Books, yet queſtionleſs he had ſome general knowledge by Tradition of moſt things he wrote of, as they were delivered from Father to Son unto his days. It would have been a very wild conceit of *Gomarus* to think, when he wrote that the knowledge of the Creation and of the ſeventh day, came from *Adam* to *Methuſelah*, and from him to *Sem*, and from *Sem* to *Abraham*, that the knowledge there of was intailed to the Heirs Male, or to ſome Perſons in a lineal deſcent from *Noah* to *Abraham*, and not to others alſo. Incredible is it, that *Noah* ſhould teach the knowledge thereof to *Sem* only, and not to *Cham* and *Japhet* too; and that *Sem* ſhould reveal the ſame to *Arphaxad* only, keeping it as a ſecret from all other his Sons and Daughters: and that *Arphaxad* ſhould do the like unto *Sala*, and he to *Heber*, and he to *Peleg*, and he to *Reu*, and he to *Serug*, and he to *Nabor*, and he to *Terah*, and he to *Abraham*: and that none of them ſhould impart that knowledge to any other of their Sons and Daughters: and that the remembrance, as well of the ſeventh day, as of the Creation, was wholly extinct with *Abraham*. Without all peradventure *Cham* and *Japhet*, and their Poſterities had and retained the knowledge thereof for many generations; ſome of them to the days of the before-named Poets, and long after too. *Orpheus*, *Eſchylus*, *Aratus*, *Pindarus*, *Epicharmus*, and others mentioned by *Clemens*, could elſe never have ſpoken ſo truly of *Jehovah*, (whom they called *Jove*,) as he relateth them to have done (*d*).

(c) *Gomar. de Sab. p. 113.*

Sixthly, From the Teſtimony of thoſe who have been the chief Writers againſt the Sabbath.

(a) *Clem. Alex. Strom. l. 5.*

1. Mr. *Ironſide* profeſſeth that he maketh no queſtion, but that the *Heathen* who never heard of a ſeventh-day Sabbath, have weeks as well as months

and

and years(a). But he thinks they had the knowledge hereof by the ſubdiviſion of months, as if knowing moſt of our months to conſiſt of one and thirty days, by ſubdividing them there muſt be juſt ſeven, rather than eight days to the week. And a little after, *It is true*, ſaith he, that *Clemens Alexandrinus brings many Authorities out of* Homer, Heſiod *and* Callimachus, *to prove that the very Heathen knew that the ſeventh day was to be kept holy* (b); which they could not know or do without the obſervation of weeks, but herein he holds them to be Thieves of Holy things, having ſtoln this light out of *Moſes* writings, which they had Tranſlated: Whereas the Heathen had not *Moſes* books Tranſlated, hundreds of years after *Homer*, as I before ſhewed; concerning which I referr the Reader to that Learned Diſcourſe of *John Gregory* of the ſeventy Interpreters.

(a) *Ironſ. ch.* 4.

(b) *Ironſ ch.* 9.

2. Dr. *Heylin* in his Hiſtory of the Sabbath, and in the ſecond part, tells us, *That Chriſtians of the firſt Ages called the days of the week according as they found the time divided, and that we retain thoſe names amongſt us (whereat ſome are become offended) which were commended to us by our Anceſtors, and to them by theirs* (c) He ſheweth out of *Polydore Virgil*, that Pope Sylveſter *hating the name and memory of the* Gentile *Gods*, (by whoſe names they called the week-days *gave order that the days ſhould be called by the name of* Feriæ, *and the diſtinction to be made by* Prima feria, Secunda feria, &c. And out of *Honorius Auguſtodunenſis*, *that the* Hebrews *call their days*, (he meaneth their week-days) *the firſt of the Sabbath*, *&c.* The *Pagans* thus; *The day of the Sun, the day of the Moon, &c.* And *Chriſtians* thus; *The Lords day, Feria Prima, &c.* (d). He ſaith further, *That they are more nice than wiſe, who out of a deſire to have all things new, would have new names for every day* (of the week he meaneth) *or call them as ſometimes they were, The firſt day of the week, the ſecond day of the week, &c. and all for fear leſt it be thought that we do ſtill adore thoſe Gods whom the Gentiles Worſhipped.* St *Auguſtine* as it ſeems, had met with ſome this way affected, and thus diſputes the Caſe with *Fauſtus Manichæus*. *The Gentiles* (ſaith the Father) *gave unto every day of the week the name of one or other of their Gods: and ſo they did alſo unto every month. If then we keep the name of* March *and not think of* Mars, *why may we not preſerve the day of* Saturn *and not think of* Saturn? Dr. *Heylin* addeth, *Why may we then not keep the name of Sunday, and not think of* Phœbus *or* Apollo, *or by what other name ſoever the old Poets call him* (e).

(c) *Hist. part* 2. *Page* 61.

(d) *Page* 62.

(e) *Heylpart* 2. *Page* 63.

3. Dr. *Francis White*, late Biſhop of *Ely*, who hath alſo written againſt the Morality of the Sabbath, doth yet acknowledge one day in ſeven for Gods Worſhip, to be moſt agreeable to reaſon (f) which preſuppoſeth weeks to be from the beginning unleſs men were then void of reaſon.

(f) Dr. *White de Sab. pag.* 90. 107, 151.

4. *Gomarus* alſo, who hath ſtoutly written againſt the Sabbath, doth confeſs that *Methuſelah*, *Sem* and *Abraham*, retained the knowledge

knowledge of the Creation, and of the ſeventh day (*a*), though he will at no hand grant that they keep it holy, yet their retaining the memory and knowledge of the ſeventh day, proveth them to have obſervation of weeks.

(a) *Gomar. de Sab. p.* 113.

Seventhly, they who compiled the book of Homilies, tell us, *That it is according to the Law of Nature to have a time, as one day in the week, wherein we ought to reſt from our lawful works* (*b*); but this could never be done without the obſervation of weeks.

(b) *Hom. for the time of Prayer.*

Laſtly, Dr. *Twiſſe* ſheweth and proveth, that the diſtinction of time by weeks, was obſerved by the *Gentiles* from all Antiquity, and confirmeth the ſame out of many Learned Writers, to whoſe book of the Moralty of the fourth Commandment I referr the Reader, and therein chiefly to theſe pages, 12, 13, 15, 59, 60, 63, 77, 78, 151, 152, 153, 189, 199, 200, 208. to 214. As alſo to *Rivetus, de Origine Sabbati*, and therein chiefly to the pages, 15, 16, 63, 64. 65, 66. to 81.

CHAP. XIV.

Objection againſt Antiquity of Weeks anſwered. The hourly Government of the Planets is feigned.

THere may be many who have publiſhed abroad to the World, that there is a certain hourly Rule or Government which the Planets have given them of the Creator, by which every of them ſucceſſively, and in a viciſſitude, doth govern his hour according to this common diſtich,

Cynthia, Mercurius, Venus, & Sol, Mars, Jove, Satur,
Ordine retrogrado ſibi quivis vendicat horam.

Hence they ſay, that untill this hourly Government was by skilful Aſtronomers found out and known, the *Gentiles* had no weeks, and having no weeks they could not have the ſeventh-day Sacred; ſuppoſing none before this to have week but the *Jews* only, and therefore none but they to have a Sabbath-day.

Among many other Dr. *Heylin* was of this opinion, who from hence doth argue the Sabbath-day not to be moral, being not obſerved or known but by the *Jews* only. He would have us take it for granted, that no Nation without the knowledge of Aſtrology, (the *Jews* excepted) whereby men came firſt to know the Planets hourly Government, and ſo conſequently what Planet governed the firſt hour in every day, could have weeks, or call the week-days by the names of the Planets. *The Gentiles* (ſaith he) *following the motion of the Planets, gave to each day the name of that particular Planet, by which the firſt hour of the day was governed as their Aſtrologers had taught them* (*c*). And he aſſumeth that Aſtrologers found

(c) *Heyl par.* 2. *pag.* 61.

out this knowledge of the Planetary government but in latter times. All the *Chaldean* Aſtrologers, all the *Magicians* among the *Perſians* he held to be ignorant herein, and therefore during the *Aſſyrian* and *Perſian* Monarchy weeks not to be in uſe. Yea he tells us farther that neither the *Greeks*, nor *Romans* when they were in their greateſt flouriſh for Arts and Empire, had weeks, becauſe they had not as then gotten this ſuppoſed excellency of Aſtrology, to know by the motions of the Planets, what Planet governed the firſt hour in every day (*a*). Though the Planets had (as ſome ſay) this orderly and hourly government, even from the day of their Creation; Yet the Dr. holds that neither *Plato*, nor *Pythagoras*, nor any of the famous Aſtronomers before *Eudoxus*, had gotten this excellency. *Firſt*, ſaith he, *the Greeks learnt the motions of the Planets of* Eudoxus, *and therefore could not know the week before.* He doth grant that they might have great Aſtrologers among them, and yet be Ignorant of this hourly government of the Planets, whereby they conſtantly point out the week and the days of the week. For he ſaith of the Romans, *that they were well enough acquainted with the Planets in their later times; Yet they divided not their Calendar into weeks till near about the time of* Dioniſius Exiguus, *who lived about the year of Chriſt* 520 (*b*). But he holds that they (being ignorant of the Scriptures) could not have weeks before they had gotten this knowledge by the motions of the Planets. And from hence concludeth, *that the* Chaldees, Perſians, Greeks *and* Romans, *all the four great Monarchies did obſerve no Sabbaths, becauſe they did obſerve no weeks.*

(*a*) *Heyl. part* 1. *page* 84.

(*b*) *Heyl par.* 1. *page* 84.

In anſwer hereunto I ſay, that if it be true which the Doctor would, that without the Holy Scripture, weeks could not be known but by the knowledge of the ſaid hourly government of the Planets; and that this government of the Planets was not found till the *Egyptians* of late times, and *Eudoxus* from them had gotten the knowledge thereof; it muſt needs be confeſſed, not only what the Doctor thence inferreth, that all the four great Monarchies did obſerve no Sabbath, becauſe they did obſerve no weeks. But that the *Patriarchs* before the Flood, and all Nations, and People whatſoever (the *Jews* only excepted) were without a Sabbath-day, and could not have the ſeventh-day Sacred with any of them, till about the time of *Eudoxus*, who was *Plato*'s Schollar, becauſe they neither had nor could have weeks before.

But for anſwer in plain terms: It is very untrue what the Dr. alledgeth. There was never any ſuch hourly government of the Planets found out, but feigned. Neither had the week-days their names firſt from the Planets governing the firſt hour of the day. Both which I will clear and make apparent.

Touching the former; There is no ſuch hourly government found out in deed and truth; but there hath ſuch an one feigned to be; and that upon a new order, or ſituation of the Planets made by Aſtronomers in later times.

For

For in ancient times the Moon was held to be the loweſt Planet, and the Sun to be next unto her, and all the other five Planets to be above the Sun. This was the order of the Planets generally in Antient times by Aſtronomers(*a*),excepting very few, *as Ariſtarchus,Samius*, and two or three other whom *Copernicus* follow'd making the Sun to be below them all; but afterward, about *Eudoxus* time, or not long after, Aſtronomers partly by the Aſpects and Parallaxes of the Planets, and partly by the difference of the time, in which they finiſhed their courſes, found out a new order and ſituation of them; making the Sun to be the middle Planet, three to be above him, and three below him; according to this common Verſicle,

(*a*) *Macrob. in Somn. Scip. l. 1. cap. 19. Plut. brev. de Dec. Nat. l. 2. Clav. de Sphæ p. 97.*

Poſt *SIM SUM ſequitur ultima Luna ſubeſt.*

This new-found order of the Planets ſet many Wits to the grinding-ſtone a ſharpening,to bring forth ſome rare inventions in Laud of the Planets new ſituation. Two whereof, that were more remarkable remain yet in memory. The one was that Διαπασῶν, which (as many ſay) was the ground of Muſick (*a*). Feigning the week-days to anſwer the ſuppoſed harmony of the Spheres; every fourth Planet in that order perpetually to ſound out the name of the next ſucceeding day. The other was this hourly government before-ſaid, firſt brought to light in *Egypt*, as is ſuppoſed; by which it will ſo fall out, that let every Planet be ſuppoſed to govern his hour ſucceſſively according to this new order, it will ſo fall out that the Planet which ſhall come to rule the firſt hour of the next day, will be the very ſame whoſe name that day doth bear. Both theſe I confeſs, are very witty: but a meer fancy. And they, who urge from hence, that the Planets have ſuch an hourly rule, and government given them by their Creator, by which every one in ſeven days doth conſtantly, and by courſe, Rule the firſt hour of a week-day, and that thereby men came to have ſeven days to the week, and to call the days of the week by the names of the Planets orderly, as they came to govern the firſt hour of the day, are meerly deluded. For had there been in truth ſuch an hourly government given them, and had they exerciſed the ſame; then ſure,

(*b*) *Macrob. Clav. de ſphæra page 84.*

UNIV. DUISBURG

First, *Adam* ſhould have gotten this knowledge before all men. And then it would follow hence, that men had weeks from the beginning, even from this hourly Rule of the Planets: but indeed, *Adam* had better ground for weeks, than the Planets could afford; which was Gods working ſix days and reſting the ſeventh:

2. If *Adam* had not known this rarity, or if he had known it, and would reveal it to none of his Children; Yet the Aſtrologers before the Flood would doubtleſs have found out the ſame: they were moſt excellent in the knowledge of Aſtrology,as *Joſephus*, and many other in their Writings tell

us; they had ſuch experiments in, and of their obſervations, which men in future times, living not the tenth of their days, could never attain unto. Doubtleſs had there been ſuch a Rule indeed, they would have known it; and alſo written this rarity in thoſe Pillars *Joſephus* mentioneth (*a*), that future Ages might not be ignorant thereof. Surely thoſe long-liv'd Aſtrologers deſerved not to be of that name and fame, if ignorant of the ſaid hourly government of the Planets, had there been any ſuch Rule, or Government then in being.

(a) *Joſep. Anti. Jud. l.* 1. *c.* 4, 8.

3. If it be ſuppoſed, that none before the Flood were ſuch excellent Aſtrologers; yet the *Chaldees*, whoſe Religion was in adoring the Hoſt of Heaven, and in ſearching after the motions and effects of the Planets, who beſtowed their whole time therein, even from their Childhood: who inſtructed their little Children in the knowledge of the Stars (*b*), as we teach Children the Catechiſm; theſe I ſay of all other ſince the Flood, ſhould have been the finders out of this Rule and Government of the Planets had there been any ſuch among them. A vanity is it to imagine, that ſuch an excellency ſhould be kept ſecret from the Creation during thouſand of years, and not found out till late times, by ſome *Egyptians* of no Note or Name; whereas the diſcoverers thereof (had there been ſuch a thing indeed found out) deſerved to have their names Ingraven in Marble for their laſting memory to all ſucceeding Ages.

( ) *Boemus ubi de Aſſyria.*

4. If this hourly Government be really true, then there can but one Planet govern the firſt hour of one and the ſame day, at one and the ſame place; and which ſhall give name to that day; if otherwiſe, then this hourly rule is not ſound, but feigned. Now we know, that one and the ſame day at one and the ſame place, may be *Friday*, *Saturday* and *Sunday* to ſeveral perſons. I will clear this in Dr. *Heylins* own words.

Suppoſe (ſaith he) *that a* Turk, *a* Jew, *and a* Chriſtian *ſhould dwell together at* Jeruſalem, *whereof the one doth keep his Sabbath on the* Friday, *the other on the* Saturday: *and the third Sanctifieth the* Sunday (*a*). (he would not call Sunday our Sabbath, as he doth Friday the *Turks* Sabbath) *Then, that upon the* Saturday *the* Turk *begins his journey VVeſtward, and the* Chriſtian *Eaſtward: ſo as both of them compaſſing the VVorld, do meet again in the ſame place: the* Jew *continuing where they left him. It will fall out, that the* Turk *by going VVeſtward, having loſt a day; and the* Chriſtian *going Eaſtward, having got a day; one and the ſelf ſame day will be a* Friday *to the* Turk, *a* Saturday *to the* Jew, *and a* Sunday *to the* Chriſtian. Sith then one and the ſame day came to be a *Friday*, a *Saturday*, and a *Sunday* unto theſe three by their Travel, there muſt be three ſeveral Planets to govern the firſt hour of that day; or elſe the Planets muſt by little and little have gotten and loſt a whole courſe of governing, as the Travellers did by little and little gain and loſe a whole day by their Travel; both which will ſhew this hourly rule of the Planets to be both vain and feigned.

(c) *Heyl. part* 1. *page* 48.

Touchi

Touching the latter, that week-days had not their names from the ſuppoſed hourly rule of the Planets, may from theſe reaſons be gathered.

Firſt, This hourly rule doth flow from the names of the week-days, and not the week-day names from it. Men muſt firſt know by what Planets name the day is called, before they can tell what Planet muſt govern the firſt hour thereof. For ſuppoſe the two Travellers before-ſaid, the *Chriſtian* and the *Turk*, had met at any place before they had ended their journey: it muſt be as Dr. *Heylin* hath demonſtrated the like (*a*), Sunday then with the *Turk*, when it was but Saturday with the *Chriſtian* then at their meeting. Now let the moſt skilful of Aſtrologer be demanded, what day it ſhould be unto them both, either Saturday or Sunday? whether the *Sun* or *Saturn* ruled the firſt hour thereof? He will anſwer as the *Chaldees* did *Nebuchadnezzar*, *There is not a man upon the earth that can ſhew this matter*, *Dan.* 2. 10. Yea though the place where theſe Travellers met were made known alſo, yet would the queſtion remain unreſolvable, unleſs there be ſome line or other ſuppoſed, where the Planets ſhould begin their Government, and from whence the Calculation is to be made: But in that ſuppoſal there is no certainty. Now if the ſaid Travellers agree together, to have that day of their meeting to be Sunday, then any Aſtrologer will readily tell them, that the *Sun* was he that ruled the firſt hour thereof: or if they make it Saturday, then *Saturn* was he. Firſt therefore the week-days muſt be known, before men can know the ſaid planetary Rule and Government. I would not have any conceive that by the Planetary Rule and Government, I ſhould mean here that Government and Lordſhip, which the Planets are of old ſaid to have in their own Home and Houſes; it is the hourly Rule of the Planets, mentioned in the beginning of this Chapter that I mean. I confeſs my ſelf to be but little skill'd in the one; but this he that hath but the uſe of a pair of Globes may demonſtrate to be falſe, and to have no truth in it.

(*a*) *Hyl par* 1. *p.* 46, 47, 48.

2. The *Germans* had weeks, and called the week-days by the names of their Gods whom they adored, which were the ſeven Planets, and this long before they came to have any knowledge of this hourly Rule of the Planets, which *Henricus Haſſianus* got in *Paris*, and then after taught the ſame in *Vienna*: and that not yet four hundred years ſince. The Doctor ſaith, *That the* Grecians *had not weeks till* Eudoxus *had taught them this excellency in Aſtrology, which he brought from* Egypt *a little before; he might with as much truth have ſaid, that the* Germans *had not weeks, till* Henricus Haſſianus *had taught this knowledge in Aſtrology, which he brought from* Paris *a little before.* There is the ſame reaſon in them both, but this is known to be far from truth. If any ſay that the *Germans* had learnt to have weeks, and to call the days of the week by the names of the Planets, ſince the ſaid hourly Rule was found out, and that either from the *Romans* or *Grecians*, or from ſome other Nation with whom they lived, before they came to inhabit in *Germany*: as the *French*, the *Engliſh*, the *Dutch*, and other People

in *America* have weeeks, and call the week days by the ſame names thoſe Nations did, with whom their Anceſtors lived before they came into *America*. My anſwer is, they are much miſtaken; for *Germany* was a very Antient Kingdom, as *Theodore Bibliander*, and *Verſtegan* alſo do acquaint us. *Twiſco*, who before he died was a King, and the firſt King of the *Germans* was born long before there was a Monarchy of the *Romans*, *Grecians* or *Perſians* either. He was antienter than *Abrahams* father. *Bibliander* thus writeth of him, *Tuiſco, quem aliqui putant, &c.* Tuiſco, *whom ſome think to be* Aſchenaz *the Nephew of* Noah, *erected the Kingdom of* Sarmatia, *and from whom the* Dutch-men *are called* Teutſhen. *Tacitus* holdeth him to be the Son of *Terra* or *Arezia*, *Noahs* wife (*a*). *Mannus* who was *Twiſco* his Son, and the ſecond King of the *Germans*, was born not twenty years after *Abraham*. and *Wigwoner* their third King was born before *Abraham* went out of *Ur*, a Town of the *Chaldees*, and therefore according to *Bibliander*, before the *Egyptians* had learnt Aſtrology. For it ſeems the *Egyptians* as well as other Nations, ſevering themſelves from *Noahs* Poſterity, remaining about *Chaldea*, *Aſſyria*, and other parts of *Shinar*, buſied themſelves ſo about their new Plantation in *Egypt*, that they neglected and forgot Aſtrology, till *Abraham* came out of *Chaldea*, and went down into *Egypt*, where, as *Joſephus* ſaith, he taught Aſtronomy unto them, being ignorant thereof before (*b*). The *Germans* were a Nation and a Kingdom before *Eudoxus* knew what a Planet was. *Verſtegan* alſo tells us, that the *Saxons* had in Antient times the ſeven Planets for their Gods, whom they called *Son*, *Mone*, *Tuiſco*, *&c.* and alſo called the days of the week by the names of thoſe their Gods, before ever they had any Commerce with the *Grecians* or *Romans* either.

(a) *Innod. Bibl.*

(b) *Joſeph. Antiq. Jud. l. 1. c. 15, 16.* See chap. 9.

3. Week-days bear the names of the Planets, not from the ſaid late invented hourly Rule, ſuppoſed to be given them by God, when he Created them, but as they were the *Heathens* Gods, and were orderly Worſhipped and Adored by them. Thus the day we call Sunday, was by the *Heathen* anciently called the day of the Sun, becauſe of all the Planets who were held to be the Lords and Governours of the World; he was that Lord and Governour which had ſpecial Worſhip done unto him on that day, and for that his Worſhip began with that days beginning, even at the Sun-riſing (for at that time did the *Heathen* begin their Worſhip to the Sun, and to every of the reſt of the Hoſt of Heaven, as I have ſhewed before,) which was the firſt hour of the day with them; he hath been ſaid and held, to begin his Lordſhip or Government on the beginning, or firſt hour of that day; and hence is it that that day was by the Antient Heathen called the day of the Sun: the like may be ſaid of the other names of the week-days.

That the week-days were by the Heathens called by the names of the Planets, as they were the *Heathens* Gods adored by them, is evident, not only from the Teſtimonies of ſundry Learned men, but alſo from Dr. *Heylins*

own Pen. He himſelf doth ſay as much, for ask this queſtion of him, and he will tell you yea; and ſaith, *That they are more Nice than Wiſe, who out of a deſire to have all things new, would have new names for every day, or call them as ſometimes they were, the firſt day of the week, the ſecond day of the week, & ſic de cæteris; and all for fear leſt it be thought that we do ſtill adore thoſe Gods, whom the* Gentiles *Worſhipped* (*a*). Ask by whoſe Authority he proveth week-days to have their names from the Gods of the *Heathen*? He tells us by S. *Auguſtines*, and alledgeth theſe his words, *Deorum ſuorum nomina Gentes impoſuerunt diebus iſtis, &c. The Gentiles* (ſaith the Father) *gave to every day of the week the name of one or other of their Gods, &c.* Ask him again why Pope *Sylveſter* changed the names of the week-days, and would have no week-day to be called by the name of any of the Planets, but all to be called by the names of *Feria prima, Feria ſecunda, &c.* Was it, for that *Eudoxus* had learn't the aforeſaid Government of the Planets, and ſo he, and other Aſtrologers after him taught this rarity in their Schools, whereby many (admit all) *Grecians* had weeks, and called the week-days by the names of the Planets, as their Aſtronomers taught them; and now the Pope fearing leſt the *Romans* from the example of the *Greeks* ſhould in time come to have weeks (for till that time, and after that too, untill the *Romans* had admitted *Chriſtianity* throughout their Empire; Dr. *Heylin* ſaith they had no weeks (*b*) and ſhould call the week-days by the names of the Planets, as the *Grecians* did? No ſure, it was for that the *Gentiles* generally, as *Romans* and *Greeks*, did call the days of the week as they were taught from their Anceſtors, and they from theirs, even by the names of their Gods which of Old they adored, who were the ſeven Planets; and for that *Chriſtians* alſo generally (except *Jews*) did call them ſo in like manner, as their Heathen Anceſtors did, even in the time when this Pope lived: which ſo diſpleaſed the ſaid Pope, that in deteſtation of the memory of theſe *Heathen* Gods, he changed the names of the week-days. and decreed to have them called by the names of *Feriæ*. Dr. *Heylin* proving this, citeth *Polydore Virgil* for his authority, *Sylveſter Romanus Pontifex ejus nominis primus, vanorum deorum memoriam inabhorrens* (*c*), *&c.* Sylveſter *the firſt Pope of that name, hating the name, and memory of the* Gentile *Gods, gave order that the days ſhould be called by the name of* Feriæ (*d*), *&c.* Had the Planets ſuch Power and Vertue given them of God, ſo to Govern by an hourly courſe, as that thereby every week-day was deſigned and pointed out, *Sylveſter* had cauſe rather to magnifie the Creator, who revealed the knowledge hereof unto ſome, which was kept ſecret from all Generations till then; and to have in Love, and Laud the Parties, though *Heathen*, to whom the Lord had made known this Rarity. whereby the *Grecians* had weeks in his life time; and the *Romans* and other Nations might in ſhort time come to have weeks alſo, than to bear ſuch ſpite and hatred to the Planets for ſuch

(a) *Heyl part* 2. *page* 63.

(b) *Heyl. part page* 84.

(c) *Pol. Vir. de Inv. rerum, l.* 6. *c.* 5.

(d) *Heyl. part.* 2. *page* 62.

their

their Vertue given them, or to the finders out of this Planetary Government, as ſhould move him to take away the memory, either of the Planets, or of this their Government, or of the finders out thereof, by changing the names of the week-days; ſure his diſlike and hatred was againſt the Idolatry of the *Heathen*, who ſtill continued to count the Planets as Gods, and to call the week-days by their names: hence is it that he made the change, even to take away the remembrance of their names out of mens, eſpecially out of *Chriſtians* mouths.

Thus having now been ſhewed, firſt that there is indeed no ſuch hourly Government as is pretended; And ſecondly, that the week days had not their names from thence; Any man may ſee the weakneſs of Dr. *Heylins* principal argument, to prove thereby, that neither of the four great Monarchies, nor any People elſe, the *Jews* only excepted, had weeks, and therefore no Sabbath.

CHAP. XV.

Sunday was the ſeventh day with the Gentiles.
Sunday continued to be the ſeventh day of the week with Chriſtians.

HAving declared what weeks are, and the long continuance of them; and alſo anſwered the main objection made againſt their Antiquity; I will now indeavour to make apparent, that Sunday was not only a ſeventh, but the ſeventh day with the *Gentiles*.

Concerning which it hath already been proved, 1. That the ſeven Planets were of the old *Gentiles* Gods. 2. That the ſeven days of the week were deputed to thoſe their Gods; and as *John Gregory* doth aſſure us (*a*) in his *Aſſyrian Monarchy*, that the days of the week were called of the *Aſſyrians* by the names of the ſame Planets, unto whom the week-days were ſeverally dedicated; and that all Nations did from them call the days of the week in like manner. 3. That the Sun was of all their Gods held the Chiefeſt and Supream.

(a) *Jo. Greg. in his Aſſyrian Monarchy.*

Now common ſenſe and reaſon will tell us, that the day which was by them Dedicated to their Chiefeſt God, and bare his Name; the day of the Sun, which we call Sunday, muſt be with them the chiefeſt day of all the ſeven in their eſtimation; and therefore was it with them not only a ſeventh day of the week, but the ſeventh day κατ' ἐξοχήν.

Neither was Sunday the ſeventh day of the week with the Idolatrous *Gentiles* only, but was alſo, as it is moſt probable, that ſeventh day which the *Patriarchs* before the Flood held to the Honour of the Creator, in remembrance of the Creation, and of Gods Reſting on the ſeventh day. For when

Nimrod

Nimrod otherwiſe called *Saturnus Babylonicus*, *Belus* his Son, and other Potentates of *Aſſyria* and *Chaldea*, had Idolatrouſly ſet up the whole Hoſt of Heaven, that is, the Sun, Moon, and the other Planets, with conſtellations ſubſervient to them; which of the ſeven days of the week, will any reaſonable man imagine, did they dedicate to the Honour of their greateſt God the Sun, rather than that, which before was held to the Honour of God the Creator? Surely not any other. And when the *Aſſyrian* and *Chaldean* Powers had, as much as in them lay, robbed God (if I may ſo ſay) of his Titles, Attributes, Providence, Works of Creation, Government and Worſhip; and gave the chief of all their ſpoils to their chiefeſt God the Sun; *Nimrod* giving him the name *Baal* (*a*), which he afterwards aſſumed to himſelf (*b*), *Belus* giving him the name *Jove*, (*Jehovah* in the *Hebrew*) the which he aſſumed afterward unto himſelf, and was called *Jove Bel*. They called the Sun God, and held him the God of Gods, and Lord of Lords, and Governour of all things: and tha tthe World was not Created, but was from everlaſting governed by the Planets, the Sun being Chief and Soveraign Ruler: Would they not do the like, may any one think, with that day which was held to the Honour of the Creator? All that was known to be for the Worſhip and Honour of God the Creator, they gave to the Honour of the Sun; and therefore doubtleſs they deputed to the Sun that day alſo.

(*a*) *Jo. Greg. Aſſyr. Monar.* (*b*) *Biblian.*

Again, When they aſſigned to every of thoſe Gods the ſeveral days of the week, no indifferent underſtanding man but will conceive that they would Dedicate to their greateſt God the Sun, the day held before to the Honour of the great God of Heaven and Earth, rather than to the *Moon*, *Mercury*, or other inferior Gods. So that moſt likely, the ſeventh day with the *Patriarks*, was none other, but that which afterwards was the Suns day with the *Aſſyrians*, and from them was called the day of the Sun with other Nations alſo, as the other week-days were called by the names of the other Planets: and ſo by cuſtom have they continued to be called with all Nations of any note for Civility and Knowledge, except with the *Jews* only, who after their coming out of *Egypt*, had another day aſſigned unto them for their ſeventh Sacred day; and had a ſpecial Command given them, not to make any mention of thoſe Gods of the Nations, nor to have their names at all in their mouth, as I have ſhewed before.

2. Sunday was the ſeventh day of the week with the *Gentiles*, as may be Collected from the Pens of many Learned Authors, as well *Chriſtian* as *Heathen*.

Aug. Steuchius in Gen. 2. Speaking of the ſeventh day affirmed, that it was *in omni ætate inter omnes gentes venerabilis & ſacer*. The like do *Chryſoſtome*, *Beda*, and other more, whoſe words I have before in the 13. Chapter expreſſed; Alſo amongſt the moſt Antient Poets, divers of them do teſtifie the ſame, as *Linus*, *Callimachus*, *Heſiod* and *Homer*, who was above two hundred years before *Eudoxus* knew what Aſtrology was. All of them were

Heathen, yet all of them ſpake very laudably of the ſeventh Sacred day. Their words for brevities ſake I will not here rehearſe, ſith they are to be ſeen, and are urged by many Writers, as namely, *Clem. Alexand. Strom. l. 5. Euſeb. de Præp. Evang. l. 13. c. 17. Rivetus in Gen. c. 2.* and in his *Diſſert. de Origine Sabbā.* Alſo Dr. *Heylin* in his *Hiſtory of the Sabbath*, *part 1. c. 4.* Now the ſeventh day ſo laudably by them ſpoken of, was the day of the Sun. For, 1. It was not Saturday the *Jews* ſeventh day. The *Gentiles* liked the *Jews* Saturday, as (ſaid a Papiſt) the Devil doth Holy-water. It was counted by them a diſdainful novelty; their Poets commonly would have one laſh or other at the *Jews* for it, and never ſpake in honour thereof. 2. The Adverſaries themſelves do grant that the day of the Sun was the ſeventh day, and Sacred alſo with the *Heathen*; but here's their evaſion, *The ſeventh day Sacred to the Sun with the Heathen, ſay they, was the ſeventh day of the Month, and not the ſeventh day of the week.*

Now that the day of the Sun was the ſeventh day of the week with the *Heathen*, and not the ſeventh day of the month, thus I prove.

1. *Clemens* and *Euſebius*, both alledge the ſaid Poets, to ſhew that the *Gentiles* had the ſeventh day of the week Sacred with them.

2. Other Authors generally take Sunday with the *Gentiles* for a week-day, and not for the day of a month.

3. Had the ſeventh day Sacred to the Sun been the ſeventh day of every month, as they affirm, the *Greeks* doubtleſs would have noted the ſame down in their Calenders. Though they could not ſet down conſtantly the ſeventh day of the week, by reaſon of their intercaling ſo many days at a time, no more than others then could do; and no more than we can ſet down the moveable Feaſts that were with us, unleſs it be in a yearly Almanack, before that *Julius Cæſar* had corrected the year. Yet never ſhall we ſee a Calender, in which the Principal immovable Sacred days were omitted. Now there is an Antient *Attick* Calendar to be ſeen in *Scaliger de emend. temp.* wherein things of leſs conſequence are noted; but this ſeventh day Sacred to the Sun in each month cannot be found.

(b) White *of the Sabbath p.* 197. Heyl. *par. 2. p.* 53.

4. Dr. *Francis White* and Dr. *Heylin* alſo tell us *(b)* that *Chriſtians* of the firſt Ages, becauſe they kept the Sunday for their Sacred Services, and bowed Eaſtward in their Worſhip, were upbraided for Sun-Worſhippers, though they neither Worſhipped the Sun, nor called their day of Worſhipping God Sunday, but the Lords day, being their Sabbath Sacred day of Reſt to the Lord. Surely if Sunday had not been with the *Heathen* who were Sun Worſhippers indeed, a weekly ſervice day, but the ſeventh day of the month only, there had been no cauſe or ground, why either *Jew* or *Gentile* ſhould have caſt ſuch an aſperſion on them of being Worſhippers of the Sun.

5. This may further appear by the decree of Pope *Milchiades*, whom ſome call *Miltiades*, the laſt of all the Popes that were Martyrs, He to make a clear difference between the obſervation of Sunday by *Chriſtians*, and the obſervation

obſervation of Sunday by the *Heathen*, ordained that all *Gentiles* who were converted and were *Chriſtians*, ſhould not faſt on the Sundays nor on Thurſdays, as the other *Gentiles* did. Note, that as Wedneſday, Friday and Sunday, were now in late times called Sacred or Prayer-days; ſo were Thurſday and Sunday in old times; on which days they filled not themſelves as on other days till their Sacred Services were ended. The decree *Sever. Binius* on the Life of the ſaid Pope ſets down thus: *Jejunium verò Dominici diei, & quinta feria nemo celebrare debet; ut inter jejunium Chriſtianorum, & Gentilium veraciter, &c.* He would not that *Chriſtians* ſhould faſt on the Thurſday, and on the Lords day, called by the *Gentiles* Sunday, that ſo there might be an open and apparent diſtinction between *Chriſtians* and the *Heathen* in the obſervation of thoſe days. From which time till of late, our Tables have teſtified obedience to that decree, being uſually furniſhed with more variety of Diſhes on the Sundays and Thurſdays, than on any day of the week beſides. If any one here ſay, that theſe days were not Sacred but Faſting days, becauſe *Binius* call them *jejunia*; I would have him informed, that Sacred days were with the *Heathen* called Faſts, becauſe they abſtained from feeding themſelves till their Services were ended: the like did the *Jews*, yea and *Chriſtians* too in old time. *Trogus* Writing the Cuſtoms of the *Jews*, when he would tell us that *Moſes* ordained the Saturday, being the ſeventh day with the *Jews*, to be a Sacred day perpetually, he thus expreſſeth the ſame. *Septimum diem more Gentis Sabbatum appellatum, in omne avum jejunio ſacravit* Moſes (*a*). Dr. *Heylin* ſheweth plentifully that the *Heathen* Poets, and others called Sacred days Faſting days (*b*). But to put us out of doubt that the Thurſday, and Sunday were not only faſting days, but Sacred alſo with the Heathen, *Platina* reſolveth the caſe: who, on the Life of the ſaid Pope, ſets down his Decree thus. *Miltiadis inſtitutum fuit, ne Dominico, neve feriâ quintâ jejunaretur; quia hos dies Pagani quaſi ſacros celebrant.* Whereby it appears, that Sunday was a Sacred day, not of the month, but of the week with the *Heathen*.

(a) *Trog. li. 36.*
(b) *Heyl. part 1. page 102.*

6. Laſtly, The Teſtimonies of divers Learned Writers ſhew that the day of the Sun with the *Gentiles* was a week-day, even the ſame which we call the Lords day.

Sozomen telleth us that *Conſtantine* commanded *Dominicum diem, quem Ebræi primum Sabbati appellant, & Græci Soli deputant, &c. à cunctis celebrari* (*c*). *Conſtantine* then held that the day which the *Heathen Greeks* deputed to the Sun, was the very ſame which we call the Lords day.

(c) *Soz. Eccl. hiſt. li. 1. cap. 8.*

Juſtin Martyr in ſeveral paſſages called the Lords day no otherwiſe than τὴν τῦ ἡλίυ ἡμέραν; as then the *Gentiles* or *Greeks* called it; ſaith Dr. *Heylin* (*d*) and we call it now.

(d) *Heyl. part 2. page 62.*

Bonaventure acquaints us how *Chriſtians* ſpoiled the day of the Sun of its Idolatrous Worſhip, and ſo kept it in honour of Chriſt. *Se-*

cundum Gentiles, dies Dominicus primus eſt; cum principio illius diei incipit dominari principalis planeta Sol; propter quod vocabant eundem diem Solis, & exhibebant ei venerationem. Ut ergo error ille excluderetur, & reverentia cultûs Solis Deo exhiberetur, præfixa fuit Dominica dies, quâ populus Chriſtianus vacaret cultui Divino (a).

(a) Boravin. in Diſtin. 37. *Cæl. Rhodigin. lect. Antiq. li.* 13. *cap.* 22. thus ſheweth, *Nos jure optimo, diem, quem Mathematici Solis vocant, Domino aſcripſimus dicavimuſque & illius cultui totum mancipavimus.*

It ſeemeth by theſe that *Chriſtians* at firſt, deveſted the Sun of the Worſhip given him on the day of the Sun, and gave the whole right of Worſhip on that day unto the Lord God. They ſerved the day of the Sun as the men of *Iſrael* were to ſerve their Captive Maidens; the things that grew excrementitiouſly on them, as hair, and nails were to be ſhaven, and cut; *Deut.* 21. 12. and ſo caſt away, &c. and then the men lawfully might keep and uſe them: So *Chriſtians* of the firſt Age after Chriſts Aſcenſion, pared off, and caſt away what did excrementitiouſly (if I may ſo ſay) grow on the day of the Sun, as the Adoration, and Superſtitious Services given to it on that day; and then they lawfully might, and did make uſe of the ſame; and it became their ſtanding ſervice-day unto Gods honour.

Divers other Teſtimonies of ſundry Authors may be given to prove the day of the Sun with the *Gentiles* to be, not their ſeventh day of the month, but the ſeventh day of the week; all which I here omit: only I referr the Reader for his further ſatisfaction to Doctor *Heylins* Hiſtory of the Sabbath (*b*), wherein he ſheweth that not only the days of the Moon, of *Mars*, of *Mercury*, &c. with the *Gentiles*, were the ſame which we call Munday, Tueſday, Wedneſday, &c. But alſo that the day of the Sun is the ſame which we call Sunday, proving the ſame out of *Tertullian*, *Juſtin Martyr*, Saint *Auguſtine* and others.

(b) *Heyl par.* 2. *pag.* 53, 61, 62, 63.

Queſt. But here it may be demanded, that ſith the Sunday was the day Sacred with the Heathen, Dedicated to the Sun, and to the diſhonour of God ſo much abuſed by their Heatheniſh Superſtition, and Idolatry: Whether *Chriſtians* in the Apoſtles time, or afterward ſhould not have done well to have choſen Friday, or Saturday, or ſome other day for their ſtanding day of the week for Gods ſervice rather then the Sunday?

Anſwer, To alter or change the Sabbath from the ſeventh day, and to make it the eighth, ninth, ſixth, or any other than the ſeventh, which is the laſt day of the week, is againſt the expreſs Law of God, as before hath hath been ſhewed, though it be no where forbidden to alter the whole week by beginning the ſame ſooner, or later.

Secondly, They lawfully might, and did alter and change both the name, and alſo the Worſhip, or ſervice done on that day; for they called it no longer Sunday unleſs in their common talk with the *Heathen*, but they called it the Lords day; being the day which the Lord in this Law commanded

manded to be Sanctifyed; Neither did they adore, and Worship the Sun any more on that day, but the Lord their Creator and Redeemer.

Thirdly, It is true that all the week-days were abused to the Idolatrous Worship of the Planets, though not in the like degree as was the Sunday: And that one day, in it self, was no more holy than another; Yet *Christians* should not have done well in changing, or in their endeavouring to have changed their standing service-day, from Sunday to any other day of the week; and that for these reasons.

1. Because of the contempt, scorn and derision they thereby should be had in among all the *Gentiles* with whom they lived; and toward whom they ought by St. *Pauls* rule to live inoffensively 1 *Cor.* 10. 32. in things indifferent. If the *Gentiles* thought hardly, and spake evil of them, for that they *ran not into the same excess of riot with them:* 1. Pet. 4.4. what would they have said of *Christians* for such an Innovation as would have been made by their change of their standing service-day? If long before this, the *Jews* were had in such disdain among the *Gentiles* for their Saturday-Sabbath (which the *Gentiles* held to be a singularity, and innovation brought in by *Moses*) insomuch that *Jeremy* lamenteth the same, *Lam.* 1. 7. How grievous would be their Taunts and reproaches against the poor *Christians* living with them, and under their power, for their new set Sacred day, had the *Christians* chosen any other than the Sunday? Had Sr. *Francis Drake*, and Captain *Cavendise*, and their companies, who Travelled round the Earth with them, either out of tenderness of Conscience, or else out of obstinacy continued to keep that Sunday Sacred which fell to them by course, and true tale of the days succeeding each other: they must needs have had their Sunday on our Munday, and our Sunday would be their Saturday: When it was holy day with them, it would be working day with us; and holy day with us when they would work. So *Tacitus* said of the *Jews*, *Profana illic quæ apud nos sacra, rursum concessa, quæ nobis illicita*(a). Now how unquiet may any one imagine should those Travellers have lived among us, as long as our Sunday was a week-day with them? Would not every Ballad-maker have had them in their Rimes? Would they not have been a by-word with all? and every Apparator would be ready with a Citation for them. And can we conceive that *Christians* at first should find more favour from the *Heathen* for their wilfulness which was less excuseable?

(a) *Corn. Tacit. Diurnal. li. 21.*

2. Most *Christians* then were either Servants or of the poorer sort of People: and the *Gentiles* (most probably) would not give their servants liberty to cease from working on any other set day constantly, except on their Sunday.

3. Had they changed their seventh day from their Sunday to another day, there must have followed an unsufferable confusion in the count of the week-days with whom they lived, as for example: had Sir *Francis Drake*, and his company observed at his return, the weeks which by his exact account

count fell to them by course; and not have changed them, and made them the same with our weeks, there would have followed a miserable confusion even in their own families. The third day of the week with some musthave been the fourth with others of the same family. And never a day would have been the same with them all. The like would it have been with the *Christians* and *Gentiles* with whom they lived, if they had changed their seventh standing day for Gods Worship (which was Sunday) for another.

4. Because had they assayed such a change, it would have been a Testimony against them of slighting the Glorious Resurrection of our Lord and Saviour, *The Sun of Righteousness*, Mal. 4. 2. who on the Sunday most Triumphantly Rose from the Dead for the Justification of all his People.

5. It would have been but labour in vain for them to have assayed the same, they could never have brought it to pass. For,

1. They had no authoritative specification of any set day either by Jesus Christ, or by his Apostles, on which they ought to keep the Lords day. Had there so been, St. *Paul* would never have prest the indifferency of days, as he did, *Rom*, 14. 1, 2, *Col.* 2. 16. nor would he himself have with the believing *Jews* kept the Saturday, *Acts* 13. 14, 42. 17, 2, 18. 4. and with the *Christians*, (by *Christians* I mean the *Gentiles* converted to *Christ*,) have kept the Sunday, *Acts* 20. 7. 1 *Cor.* 16. 2. neither would the believing *Jews* have remained so obstinate, but would have kept that day for their Sabbath, which was so pointed out unto them, if there had been such: Whereas they for the generality of them, would never be withdrawn to keep any other than their Saturday for their Sabbath, hundreds of years after the Apostles days.

2. They had no coercive Power to draw refusers to the observation of any other day for the Lords day, had they been so disposed to have set any other.

3. *Christians* were not all of one City, or of one Countrey, or of one Nation, Tongue or Government. It would have been even a miracle to have gotten all *Christians* in all parts of the World to have observed one and the same day for the Lords day with them all, which should be chosen, not by a general meeting, or by a general consent, but by some of them only, had they chosen any other than the day of the Sun, which they were generally before their Conversion accustomed to keep. The People of *Israel* were but one Nation, all of one Tongue, and severed from all other People, and also had *Moses* their Captain-General: yet *Moses* should never have withdrawn them from their old accustomed day, to the observation of the Saturday-Sabbath, different from the custom of all other Nations, had not the Lord God miraculously in the fall of Quails and Manna, *Exod.* 16. 12, 16, 22, 23, 26. shewed that it was his good pleasure so to have it, when he assigned unto them their six days for their labour, and so pointing out to them the Saturday, being the seventh from their first gathering Quails and Manna, to be the day of Holy Rest unto the Lord. *Sylvester* the first Pope of that

name

name, when out of his hatred to the memory of the *Heathen* Gods, he would have changed but the names of the week-days, decreed them to be called by the names of *Feriæ*, as hath been before ſhewed; though he was of great Authority and Command, and highly beloved of the People; yet he could not prevail herein, but with very few except Schollars; the vulgar People in their common talk, called their week days as they did before, by the names of the Planets; and ſo have they continued to call them, even to this day. The *Jews* are now a weak People, yet there is not a Prince or Power on earth able to withdraw them from their Superſtitious Cuſtom of keeping the Saturday Sacred; yea the believing *Jews*, as was ſhewed, in the Apoſtles time, and in many years after, could not be won by any means that the *Chriſtians* might uſe, to give over their Saturday-Sabbath, and for Unities ſake to keep the Lords day on the Sunday, except a very few of them who better knew and acknowledged their liberty by Chriſt. How impoſſible may we then think it to be for any to bring to paſs, that all *Chriſtians* in all quarters of the World, ſhould leave off their obſerving the Sunday Sacred, and have another day inſtead thereof? In vain therefore would it have been for poor *Chriſtians* at firſt to have aſſayed the ſame.

Theſe reaſons, if there were no more, may ſuffice to ſhew, that although all days be in themſelves indifferent: yet *Chriſtians* ſhould not have well done, had they endeavoured to have changed their ſeventh Sacred day, from Sunday to any other week-day; no not to Thurſday, though it was the day of Chriſt his glorious Aſcenſion; nor to Friday, though it was the day in which Chriſt paid our Ranſom: but better to retain the ſame day as they did; and which the Church of Chriſt hath ſince that kept, even to this preſent time, and by Gods Grace will ſo do unto the end.

CHAP. XVI.

The Sabbath-day is to be ſanctified. Works of Piety, Government, and of Nature only are to be done on the Sabbath-day, &c. the neceſſary helps thereunto.

THere hath been before ſhewed, that the Sabbath day in this Law commanded to be kept holy, is not a part of a day as is the Artificial day, but an whole day. And that it is not ſuch a kind of day as are the days of the Creation mentioned in the firſt of *Geneſis*, but ſuch a kind of day, as is or hath been in uſe with men. And alſo that it is not in tale, the fifth, ſixth, eighth, or ninth day, but the ſeventh, not the ſeventh day of the month, but the ſeventh day of the week, the day following the ſix known days of labour, where men dwell and inhabit. Which day with *Chriſtians* is vulgarly called Sunday, otherwiſe more fitly, and as indeed it is, *The Lords day*, even our Sabbath-day to the Lord.

Now

Now in the next place is to be ſhewed how the Lords day is to be Sanctified. To the ſanctification of the Sabbath-day of the Lord, which we call the Lords day, two things are required.

1. That we keep it a day of reſt.
2. That we Sanctifie that time of reſt.

That we are to keep it a day of reſt the Scripture fully ſheweth. *On the ſeventh day thou ſhalt reſt, in Earing time and in Harveſt*, Exod. 34. 21. The like have we in divers other places of Scripture, calling it a day of reſt.

All men are to ceaſe from the works of their calling, which on other days they lawfully may, yea and ought to do for the maintenance of themſelves and theirs. *Six days ſhall work be done, but the ſeventh day is the Sabbath of reſt, ye ſhall do no work therein.* Lev. 23. 3, So are the words here in this Law, *Thou ſhalt not do any work.*

But whereas we are here forbidden to do any work, we muſt not ſo underſtand the words, as if on the Sabbath-day we ſhould reſt from all kind and manner of works, and ſo do no work at all upon that day, the words of the Text do not bear ſuch a ſenſe. Theſe are the words of the Commandment, לא---תעשה כל--מלאכה. *Thou ſhalt do all thy Trade, Art, or Occupation*, and ſuch are the words of the Text in divers other places of Scripture. *Deut.* 5. 14. *Exod.* 35. 2. *and* 31. 15. *Lev.* 23. 3, 7. *Val. Schindler* in his *Pentaglot. on the root*, לאך telleth us thus; *The Rabbins take* מלאכה *for Art or Vocation*, and מלאכות *in the plural, for Arts, and Vocations.* So *Arias Montanus* alſo correcteth *Pagnines* Tranſlation of the Bible, that whereas *Pagnine* hath it, *Non facies omne opus*, he turneth it, *Non facies omnem functionem*, Deut. 5. 14. where *Pagnine* Tranſlateth thus, *Omnis qui fecerit in eo opus, &c. Montanus* hath it, *Omnis faciens in eo functionem*, Exod. 35. 2. Where *Pagnine* ſaith, *Omnis faciens opus in die Sabbati*: it is thus to be read according to *Montanus*, *Omnis faciens opificium in die ceſſationis*, &c. *Exod.* 31. 15. The like may be ſeen in divers other places of Scripture, ſo Tranſlated by the one, and ſo Corrected by the other. Whence we may gather that the true meaning of theſe words commonly read in our Tranſlations, *Thou ſhalt not do any work*: is not that we ſhould do no manner of work at all; but that we ſhould do on the Sabbath-day no manner of the works of our Trade, Function and Occupation. The Smith is not to work at his Anvil, nor the Shoomaker with his Awl, nor any other about any works that belong to mens Trade and Profeſſion, which on the ſix days of labour they may and ſhould do for getting their maintenance and livelyhood.

There be ſome other works which on every day may lawfully be done, even on the Sabbath-day it ſelf without the leaſt breach of this Law, and they are of three ſorts.

1. Works of Piety.
2. Works of Government towards the Creature ſubjected to us.

3. Works

3. Works needful to the preſervation of mans life.

Theſe works may be done one every day without any violation of the Law of the Sabbath. Neither doth the Law of the Sabbath abridge us from doing them on any day.

What God ordained before ever the ſeventh day was in being, was not, and is not nulled or abridged by the Law of the Sabbath, but theſe works were before ordained by the Lord.

Firſt, Man was made and had his being to ſerve God, to Honour and Worſhip him, to perform duties of Piety, in ſuch manner as he ſhould appoint him. The doing of theſe duties on the Sabbath-day doth no Violation to the Law of the Sabbath. Men doing them may be ſaid to break or profane the Sabbath; yet not break the Law of the Sabbath. When we have been diligent on the Sabbath-day in doing ſervice unto God, and the duties he requireth of us for his Honour, we may therein be ſaid not to make the day a day of reſt, but to break the reſt or Sabbath; yet not to break the Commandment by doing theſe works. Thus Chriſt told the *Phariſees*, that the Prieſts in the Temple did profane the Sabbath and are blameleſs. *Mat.* 12. 5. Sure they could not be ſaid to be blameleſs, had they by their Sacrificing Bullocks or Sheep broken the Commandment; they brake the Sabbath, they made it not a day of reſt from theſe works, and ſo were ſaid to profane it, that is, in reſpect of theſe labours they made it common with other days; all days being alike Lawful or common for doing works of Piety.

Secondly, Works of Government of the Creatures ſubjected unto man, were ordained of the Lord before man was made. *Let us make man* (ſaith God) *in our Image after our likeneſs, and let them have dominion over, &c. Gen.* 1. 26, 28. and when God had made man, he commanded them to have Dominion over the Fiſh of the Sea, over the Foul, over Cattle, and over every living thing upon the Earth. This Law and Ordinance was not repealed or nulled by any ſucceeding Law. Man is to exerciſe this his Rule and Government committed unto him on any day. If fire ſhould threaten to deſtroy a houſe or houſes, Corn, or ſuch like on the Sabbath-day, man is as well bound to uſe his power in ſuppreſſing the ſame on the Sabbath-day as on any other. If Water indanger drowning of Cattle, or if Cattle ſtrive together, whereby ſome are like to periſh, and man do not ſuccour and ſeek to preſerve what was in danger, becauſe it was on the Sabbath day, he ſheweth himſelf to be a bad Governour of the Creature; or if he ſhould ſuffer Sheep or other Cattle to periſh for want of Foddering, Folding, or Houſing them, as need requireth, he is not worthy to have the Government of Cattle.

The like I ſay, concerning works needful for the preſervation of mans life. When *Adam* was in the ſtate of Innocency, before ever the ſeventh day was, even on the day of his Creation, the Lord ordained him food. *Behold, I have given you*, ſaid God, *every herb bearing ſeed*, (ſome whereof

were Physical) *which is upon the face of all the Earth: and every Tree in which is the fruit of a Tree yielding seed, to you it shall be for meat*, Gen. 1.29. It was Gods will and Ordinance that man being made a living soul should use the means for the preservation of his life. And this his Ordinance, was never repealed by any succeeding Law. All these three kind of works may be done on the Sabbath-day as well as on other days; always provided that there be no irregularity in performing them. We must have regard to necessity requiring present help; when this giveth way, the duties more excellent are more especially to be regarded. And as these works may be done on the Lords day, so may the necessary helps thereunto be then done also. A man may on the Sabbath-day Travel on foot to the meeting place, and assembly of Gods People; and if he cannot well go on foot he may ride. Also as men may feed, fold or house their Cattle on the Lords day, so may they use the necessary helps thereunto, which could not be done the day before. And so also may they not only eat, drink, sleep, and take Physick according as need requireth, but also may use needful helps thereunto; as heating their meat, and such like; for all stomacks cannot feed on cold meat. But let all take heed lest under a pretence of necessity, he robs God of his due Honour, and his Conscience of true Peace.

Object. But here some will object, *that this Commandment tyed the Jews from kindling any fire on their Sabbath-day.* If then we are bound to keep this Law as strictly as the *Jews* were, we ought not to kindle fire at all upon the Sabbath-day for any occasion whatsoever, though for saving ones life.

Answer, To which I answer: that this precept in *Exodus* the five and thirtieth Chapter, and third Verse, forbade the *Jews* not from making any fire at all, whether it be a help towards the duties of piety, or mens health and safety: But from making fire, whereby it should be a help towards their Trades, Occupations or Functions which are expresly forbidden to be done in this Commandment on the Sabbath day. And that this is the meaning may appear, for that,

First, This precept hath an eye, and reflecteth on the words immediately going before in the former Verse, in which is a rehearsal of the summ of this fourth Commandment. In these words, according to the *Hebrew* Text, (*a*) *Six days shall Function* (Occupation or Trade) *be done, and in the seventh there shall be to you holiness, a rest of cessation to the Lord, every one doing his Function in that day shall die.* Then immediately followeth, *There shall no fire be kindled in all your habitations in the day of cessation.* The works about mens personal callings, and functions for getting wealth being forbidden in the former Verse; in this is forbidden the means tending thereto, as the kindling of fire. And haply kindling fire is here mentioned rather than any other means, for that they being all Brick-makers in *Egypt* before, they kindled fire throughout their Habitations for the burning their tale of Bricks. But when works are lawful,

(a) *Arias Monta.*

lawful and needful to be done on the Sabbath-day, ſuch as are works of piety, and works of preſerving the Life of Man, the neceſſary helps thereunto, as making fire is lawful alſo.

Secondly, The continued, and never blamed practice of the *Jews* of making fire on the Sabbath-day for theſe duties, proveth the ſame. They were never at any time blamed for making fire on the Sabbath for theſe duties, as far as we can read in Sacred Scripture. The man that was put to death for gathering wood (whether to faggot it, or to add it to his Pile or Heap, is not expreſſed) on the Sabbath day, *Num.* 15. 32. doth make nothing hereto. And that they did make fire on the Sabbath-days for theſe duties is undeniable. How elſe ſhould the meat-offerings baken in Ovens and in Pans, and in Frying-pans be made, which they were to bring to the Prieſts as oblations? *Levit.* 2. 4, 5, 7. How elſe could the Shew-bread be Baked, which were conſtantly provided and ſet on the pure Table of the Lord every Sabbath-day? *Levit.* 24. 5, 6, &c. And how elſe ſhould the Paſchal Lamb be Roaſted, when the Feaſt of the Paſſover fell on the Sabbath-day? Every family was then to eat Roaſt meat throughout their Habitations; and the remains to burnt in the fire, that nothing be left until the morning, *Exod.* 12. 10. Sure theſe things could not be done without making fire. In like manner did they make fire on the Sabbath for preſervation of their life and health. For doubtleſs the *Iſraelites* baken and ſod their Manna on their Sabbath-days, as they did on the other days of the week. Cold Manna, and unpound would not agree with many mens ſtomacks on the Sabbath, who on every of the other days did eat it hot, either Baked or Sodden. On every of the other ſix days they gathered every man according to his eating an Omer for every man, *Exod.* 16. 16, 18. And then ground it, or beat it in a Mortar, and baked it in Pans, and made Cakes of it, *Numb.* 11. 8. And in that week which was ſet for the meaſuring out to them their firſt Saturday-Sabbath, which was their ſeventh day from their firſt beginning of gathering Quails and Manna; *Moſes* on the ſixth day (that is, on the day before their new Sabbath appointed) ſaid unto them, *This is that which the Lord hath ſaid, To morrow is the reſt of the Holy Sabbath unto the Lord; Bake that which you will Bake to day, and ſeethe that you will ſeethe; and that which remaineth over, lay up for you to be kept until the morning,* Exod. 16. 23, 24. On this ſixth day they gathered double to what they did before; whereof *Moſes* told them that the one part they ſhould Bake or Seethe at their pleaſure, but the remainder, that is, the other part, they were not willed either to Bake or to Seethe on that day, but to lay it up for the next day; the which they did: and although it was neither Baked nor Sodden, yet it ſtank not neither did worms appear therein. Now if the *Iſraelites* might not pound the ſaid Manna laid up for their Food, nor Bake, nor Boyl the ſame, and ſo eat it hot, as on other days; the Sabbath-day which ſhould be a delight unto them, would breed them ſorrow, and be burthenſome unto them: and doubt-

leſs than we ſhould read of their complaints hereof. We read how they complained for want of change, and wept when they remembred the Fleſh, Cucumbers, Melons, Leeks, Onions, and Garlick which they had in *Egypt*: *But now ſaid they, our ſoul is dried away, there is nothing beſide this Manna, &c. Numb.* 11. 6. How would they have complained if on the Sabbath-days they ſhould have been driven to have eaten the Manna, not Pound, nor Baked, nor Sod? Their ſilence herein argueth them not to have been driven to ſuch a ſtrait, but that they did either Bake or Boyl their Manna, and ſo eat it hot as they did on the other days; the which could not be done without their making a fire.

Or otherwiſe if by this precept the *Jews* were not to make any fire at all on their Sabbath-day, neither for the furtherance of their Services, and duties towards God, nor for the preſervation of the health, and life of man; then I ſay that that precept was particularly given to the *Jews*, and peculiarly concerned that Nation and no other Common-Wealth whatſoever. And that this Commandment bound them not thereto, no more than it bindeth us or any other People whatſoever. This Law bound, and doth bind all men to make the ſeventh day with them a day of reſt, not only from works of ſlavery, commonly called *ſervile works*, from which the *Jews* were bound on their Feaſt of the Paſſover: *Lev.* 23. 7. *Num.* 28. 18. and on certain other of their Feaſt-days. *Lev.* 23. 8, 21, 25, 35, 36. *Num.* 28. 25, 26. But alſo from all the works of mens Trade, Occupation, or Function whatſoever: Yea our thoughts, and minds are not to be upon them on the Lords day; as the one are called our works, *Exod.* 23. 12. ſo the other are called our thoughts.

This Law bindeth all, that they ſhould not only make the ſeventh day to be a day of reſt, and ceſſation from all the works of our callings; but alſo that we Sanctifie that reſt. *Remember* (ſaith God) *that thou Sanctifie the Sabbath-day*: that is in *Engliſh*, *the day of ceſſation, or reſt*, for that *is the Sabbath of the Lord*. We may well call it the Lords day, or the Lords Sabbath; for that it is a day holy to the Lord: we are not only to ceaſe from the works of our Profeſſions and Callings on that day; but are then to perform alſo, and do duties, and works of Holineſs unto the Lord. On the ſeventh day is a ceſſation to reſt, *a Convocation of holineſs*, Lev. 23. 3. Or as it is in our Tranſlation; *The ſeventh day is the Sabbath of reſt, and Holy Convocation*: And in Exodus, *In the ſeventh day is the reſt of ceſſation, Holineſs to the Lord*, *Exod.* 31. 15. And a little after that: *In the ſeventh day ſhall be to you Holineſs, a reſt of ceſſation unto the Lord*, Exod. 35. 2. All which do ſhew that on the Sabbath-day, which is the day following our ſix days of labour, we ſhould not only reſt from all our Functions, and works of our Profeſſions for getting of worldly Wealth and Maintenance, but we are to keep this reſt, ceſſation or Sabbath holy, to the Glory and Honour of the moſt great God our Creator, and Redeemer.

Queſt:

Queſt. If any ask here, *whether it be lawful for an Apothecary to let Blood in caſe of great need; or for a Phyſician to miniſter Phyſick to his ſick Patient on the Sabbath-day?*

Anſw. Doubtleſs it is lawful: and not only ſo, but either of them may go, or ride for that purpoſe: it being of the duties before ſpoken of, for the preſervation of the life and health of Mankind, which are not forbidden by this Law, provided, neither of them do the ſame for his fee, reward and gain; for then he maketh it a work of his Profeſſion, for gaining of Worldly Wealth and maintenance, which may be done on other days, but not on the Sabbath, without making himſelf a Tranſgreſſor.

And now I conclude this point with the expreſs words of the Homily for the time of Prayer. *Thus it may plainly appear, that Gods Will and Commandment was to have a ſolemn time and ſtanding day in the week, wherein the People ſhould come together, and have in remembrance his wonderful benefits, and to render him thanks for them, as appertaineth to loving, kind, and Obedient People.* And with that a little before. *And therefore by this Commandment we ought to have a time, as one day in the week, wherein we ought to reſt, yea from our lawful and needful works; for like as it appeareth by the Commandment, that no man in ſix days ought to be ſlothful or idle: but diligently to labour in that ſtate wherein God hath ſet him: Even ſo God hath given expreſs charge to all men, that upon the Sabbath-day, which is now our Sunday, they ſhould ceaſe from all weekly and work-day labour, to the intent, that like as God himſelf wrought ſix days and reſted the ſeventh, and Bleſſed and Sanctified it, and Conſecrated it to quietneſs and reſt from labour: even ſo Gods Obedient People ſhould uſe the Sunday Holily.*

As concerning the particular duties to be done on the Sabbath-day, there being ſo many Learned and Godly men who have Written ſo fully of them; and are or may be in moſt mens Hands or Cloſets; I forbear to ſpeak of them here for brevities ſake, referring the Reader to their Plenty; and now in the next place will ſpeak of the ſecond part of this Commandment.

CHAP.

CHAP. XVII.

The great care and provision had by the Lord, for mans keeping and Sanctifying the Sabbath day.

THE former part of this fourth Commandment, which is, that we should keep Holy the Sabbath-day, hath been at large handled before; now it resteth, that I speak somewhat of the second part also; which I will do briefly in this Chapter.

In this second part is set out in many words the great care and provision had of the Lord, that men should observe this Law, and keep holy the Sabbath-day as God commandeth. And this provision of the Lord standeth not in one, two or three only, but in many and weighty Inducements and reasons, the least of which should have been sufficient to inforce our Obedience, had not our hearts been hardned, and we most rebellious, wilfully refusing to yield Obedience unto the same.

The several inducements and reasons the Lord used to win us unto obedience to this Law are these.

First, Is the Caveat prefixed only to this, and to none other of the Commandments, *Remember, Remember the Sabbath day to Sanctifie it.* This charge of heedfulness would mightily work upon an Obedient heart; he would every day of his six, be thinking how to do and dispatch all his businesses in those days, that when the seventh day come, he may freely without any incumbrance, betake himself to the Worship and Service of his God; and when it cometh will be mindful of the day, and careful of observing and keeping the same Holy as his God Commandeth.

Secondly, The Lord hath here plainly pointed out unto man, what day is the Sabbath-day which he should Sanctifie. The Lord hath affixed as it were an Index to this Law; that as the true hour of the day is known and pointed out by the Index or Finger in a Dial, whereby he that can but tell the number of the hour-lines, may easily know what hour of the day it is: so here, he that can but tell the days of the week, may easily tell what day is the Sabbath-day. *Six days shalt thou labour and do all thy work, but the seventh day is the Sabbath.* The seventh day is the Sabbath, not the seventh day from thy Birth, nor the seventh day from the first beginning of the Creation, nor from any set *Epoche*: For then it would have put the most skilful Mathematicians to a stand, for the finding out when

when this ſeventh day ſhould begin, but it is the day following the ſix days of labour. In what Countrey ſoever a man is, though he is not well skilled in the Language of that place, and doth not underſtand what the names of the week-days ſignifie; yet if he can tell which be their ſix work-days, he may then tell alſo which is their ſeventh day. It maketh not much by what names the days of the week be called, nor what the ſignification of either or any of the week-days ſhould be. The ſeventh day of the week with *Chriſtians*, hath been called by divers ſeveral names, and that even by *Chriſtians* themſelves, ſuch as theſe: *Sunday*: *The Lords day*: *The firſt day of the Week*: And in latter times it hath been called alſo the Sabbath-day; but in the firſt times *Chriſtians* would not call it the Sabbath-day, becauſe all the *Gentiles* deteſted the name of Sabbath, as the *Jews* did the name of Sunday, as before is ſhewed: Neither could they reliſh this name for a good while after their Converſion. It is not much matter by which of theſe names we call our ſeventh day; nor whether we underſtand the ſignification of the name; as what *Sunday*, or *The Lords day*, or *The firſt day of the week* do ſignifie, or why we do ſo call our ſeventh day. Though he do not know it to be called Sunday from our *Heathen* Anceſtors, who called this day ſo, in honour of the Sun, whom they Worſhipped: nor know it to be called the Lords day, becauſe it is his Sabbath who Sanctified it: nor know it to be called *the firſt day of the week*, for that the *Jews* called this day *the firſt of the Sabbath*, and ſo was called by them in Sacred Scripture; and for that the latter Tranſlators of the Bible, would have this name by which the *Jews* called it, to be in our Tongue, called *the firſt day of the week*; So as that now we count it not the day of the Sun, as our *Heathen* Anceſtors did: nor count it to be the firſt of our work-days, or firſt in order and tale of our week-days as the *Jews* did. The name of the day doth neither add or alter any thing of the nature thereof.

Thirdly, Here is ſet down the equity of this Law. It is ſo reaſonable that none need complain. The Lord alloweth man ſix days, and reſerveth but one for himſelf. *Six days ſhalt thou labour and do all that thou haſt to do, but the ſeventh day is the Sabbath* How unreaſonable are ſuch who are not contented with the Lord's liberal allowance, but incroach on the Lords day alſo, which he reſerved for his own honour and worſhip?

Fourthly, In that the Lord did in many words ſet down ſo punctually. 1. The works from which men are reſtrained. 2. The perſons who are reſtrained.

The works forbidden are all kind of Trades, Profeſſions and Occupations, which on other days men do or may uſe for getting their living and maintenance. There is no word in *Engliſh*, which doth ſo fully expreſs

preſs מלאכה, which here the Lord forbiddeth to be done, as doth Function, Art or Occupation, as I ſhewed before, ſo that none can excuſe himſelf, ſaying, that his Profeſſion requireth little or no labour of the Body; as do Husbandry and divers other Handicrafts: for God forbids כל--מלאכה all Vocations, Functions or Occupations. Men ought to abſtain from all their works, of what Profeſſion or Vocation ſoever they be. Yea theſe works are not only forbidden in reſpect of the labour of the hand, but of the Tongue and mind alſo; we ſhould not be talking of them, neither ſhould our hearts and minds run on them on the Lords day.

As God for the furtherance of Mans true Obedience to this Law, hath fully ſhewed the works we are forbidden to do, ſo doth he alſo as fully, and in many words ſhew who are forbidden to do any of theſe works; *Thou, nor thy Son, nor thy Daughter, nor, &c.* Whoſoever hath any authority and command over himſelf, muſt not only be careful that he himſelf abſtain from his labours, but alſo if he hath authority and command over others, as Son, Daughter, Man, or Maid, Ox, or Aſs, he is to ſee that they alſo ceaſe from all work-day labours on the ſeventh day; he is not to imploy any of them: He nor any of his may imploy either Ox or Aſs, nor lend or let them to hire for their labour on the ſeventh day, or on any part of that day. The Lords expreſſions are large herein, that ſo all pretences and excuſes may be taken away.

Fifthly, The Lord ſheweth here, and would have us to know that we have no right unto the ſeventh day, nor to any part thereof, for doing of our own works thereon, for the ſeventh day is the Lords day, and not ours, it is *The Sabbath of the Lord thy God*, (as it is in this place in our Bibles ſo Tranſlated,) it is, ſaith God, שבת ליהוה a Sabbath to the Lord: that is, a Reſt or Ceſſation to the Lord, as before I have ſhewed. *See chap.* 8. It is a day Holy to the Lord, and therefore none other than the Lords. All the Tithe of the Land, whether the ſeed of the Land, or of the Fruit of the Tree, (in the time of the Law) was the Lords, *Levit.* 27. 30. and ſo was the Tithe of the Herd or of the Flock, even of whatſoever paſſed under the rod, *verſe* 32. for the Tithe of all theſe were Holy to the Lord, *verſe* 30, 32. and therefore they were the Lords; they were his Seed, his Fruit, his Lambs, &c. One Lamb was no more Holy than another when they fell from their Damms; and before they were Tithed out, the Poſſeſſor of them might have mingled them at his pleaſure; he was not tied to begin his Tithing at one Lamb rather than at another; but from what Lamb ſoever he began, every tenth Lamb that in order paſſed under the Rod was the Lords: he might not then change it, nor ſearch whether it was good or bad; *verſe* 33. it was then Holy to the Lord, it was the Lords Lamb:

Lamb; and of ſuch as detained the tenth, the Lord complained that they had robbed him, *Mal.* 3. 8, 9. And ſo I ſay, concerning the ſeventh day in the like ſenſe, that one day of it ſelf is no more Holy than is another. *Chriſtians* were not tied by any Divine Law to begin their week, or ſevening from any ſet particular time: but they continuing their accuſtomed week, and ſo beginning their ſevening from the day of Chriſts Reſurrection, the ſeventh from thence in an orderly courſe is Sacred to the Lord, it is the Lord's day; no man upon his particular occaſions may change the ſame: he may not ſay, My buſineſs is ſuch that I cannot keep this Sabbath-day, but I will keep another day in the week which will be as good. He doth deceive himſelf herein, he may not put off the ſeventh to another day, but ſhould defer his buſineſs rather. When men take the ſeventh day which is Sacred to the Lord, and imploy the ſame about their own buſineſs, either in whole or in part, they may as truly be ſaid to Rob the Lord, as they under the Law were ſaid ſo to do in not paying their due Tithes and offerings, *Mal*, 3. 8, 9.

Sixthly, The Lord was pleaſed to ſet out unto us the ground of this Law; why he would have a day in a week appointed for his Worſhip, rather than a week in every month, or a month in every year: And why he would have the ſeventh day for his Service rather than the tenth; the ground hereof the Lord here ſheweth to be this; *In ſix days the Lord made Heaven and Earth, the Sea and all that in them is; and reſted the ſeventh day.* The ſame ground for the Sanctification of the ſeventh day is alſo declared before in *Gen.* 2. 3.

Seventhly, The Lord declareth, and he would have his People hereby to know that he hath Annexed a Bleſſing unto this day: *God Bleſſed the ſeventh day.* They who wait on the Lord, and Serve him ſincerely, during this their day of attendance, ſhall find the Lord a bountiful rewarder: their ceaſing from labour for doing him ſervice, ſhall be for their profit, they ſhall be gainers thereby.

Laſtly, If there had been none other reaſon or motive to ſtir us up unto Obedience in a careful keeping of the ſeventh day unto the Honour of God, yet this alone which the Lord hath given in the Cloſe of this Commandment ſhould ſuffice; *The Lord hath Sanctified it*: God hath Inſtituted it. But when the Lord hath given us ſuch a ſpecial Charge of remembring the Sabbath-day to Sanctifie it, and hath ſo plainly pointed out unto us what the day is which he will have us to Sanctifie, that none may plead Ignorance

about the time, and how many words the Lord uſed in prohibiting all works, and in the enumeration of all degrees prohibited: laying down alſo the equity hereof, and his own example together, with his Bleſſing it and his Soveraign Inſtitution hereof: how can any without palpable Ignorance, or wilful Rebellion plead Ignorance of the Sabbath? or knowing it, not yield ready Obedience thereto?

A POSTCRIPT TO THE READER.

I Pray thee when thou haſt read this Tract, conſider ſeriouſly, whether *the day of reſt, the Seventh day in this Law commanded to be obſerved* do relate to the *ſix days of Gods Work*, or to the *ſix days of mans labour*. It cannot relate to the ſix days of Gods work, and ſo be the *day of Gods Reſt*, unleſs the day of Gods Reſt, and the Jews Sabbath day be the ſame, and begin in all places at Sun-ſetting where-ever the *Jews* did or ought to obſerve their Sabbath; which cannot poſſibly be, except the Earth be plain; as I have ſhewed: Or except the day of Gods reſt did at the firſt, and doth begin ſooner in ſome places than in other, and ſo firſt at one particular place when it was no where elſe the day of Gods Reſt, either Eaſt or Weſt thereto. Both which are ſo againſt reaſon, that no underſtanding man will hold either.

POSTCRIPT.

But if thou findeſt that *the ſeventh day* Commanded doth relate (as truly it doth) to the *ſix days of labour with men*, and ſo muſt be the day following their ſix week-days of labour where-ever they live: then conſider whether *Sunday*, be not as truly the day following the ſix days of labour with *Chriſtians* as *Saturday* was with the *Jews*; and as truly the ſeventh day with *Chriſtians*, and by the expreſs words of this Law commanded to be kept Holy: as the *Saturday* was with the *Jews*? If ſo; what cauſe (thinkeſt thou) have *Jews*, *Antinomians*, *Libertines*, or any other to Scandalize, or ſay of *Chriſtians*, that they do not, nor at any time have obſerved the true time, and day Commanded of God in this Law?

FINIS.